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BY REV. W. MOISTER.

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With the kind regards and best wishes

of their Friend

Orton, Mrs Sarah Moffat.

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THE WEST INDIES,

ENSLAVED AND FREE:

A Concise Account of

THE ISLANDS AND COLONIES: THEIR HISTORY, GEOGRAPHY, CLIMATES, PRODUCTIONS, RESOURCES, POPULATIONS, MANNERS, CUSTOMS, COLONISATION, SLAVERY, EMANCIPATION, AND CHRISTIAN MISSIONS.

BY THE

REV. WILLIAM MOISTER,

NEARLY FOURTEEN YEARS RESIDENT IN THE COUNTRY, AND

Author of 'Africa Past and Present,' 'The Missionary World,' 'Missionary Pioneers,' &c., &c., &c.

With Map and Illustrations.

LONDON:

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PREFACE.

It is very pleasant for the genuine Christian philanthropist to notice the attention which has been paid of late years to the temporal and spiritual welfare of the once despised, enslaved, and downtrodden African race, both in their own home on the 'Dark Continent' and in the lands of their exile. Having spent nearly fourteen years in the West Indies, at the most interesting and critical period of their history, whilst the poor negroes were still drinking the bitter cup of bondage, during the transition period called 'the apprenticeship,' and for some time after the advent of entire freedom; and having kept a journal and made observations on passing events in the respective colonies in which he sojourned, the author has been induced to prepare for the press the present volume, descriptive of the country and the people and of the efforts which have been made to promote their improvement. This he has done, not merely to furnish interesting reading for those who delight in the study of history and in books of travels in foreign lands, but also to provide a useful handbook of information and reference for missionaries, merchants, travellers, and others, as well as with a view to excite a still deeper interest in the moral and social well being of a race of people to whom we are deeply indebted as a nation for the wrongs they have suffered at our hands in times past.

To make the work as complete as possible the writer has availed himself of every accessible source of informa-

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tion, in addition to his own notes and personal observations. The histories and narratives of Herrera, Rochford, La Bat, Las Casas, Oviedo, Edwards, Raynal, Sloan, Atwood, Martin, Duncan, Sergeant, Foster, Davy, Sturge, Dr. Coke, and others have been laid under contribution, and an index, map, and illustrations have been added, which, it is hoped, will prove both interesting and useful. Should this work meet with the same acceptance from an indulgent public as his recent volume on *Africa*, to which it may form a suitable companion, and as that of his other previous publications, the author will be well satisfied, being thus assured that his labour has not been in vain. It is scarcely necessary to add that, in this as in his other publications, the object of the author is *not* pecuniary gain, but to *do good;* the whole of the proceeds of his literary labours being cheerfully given to the funds of the Missionary Society, to aid in carrying on the good work in distant lands to which the best portion of his life has been devoted.

W. M.

SEDBERGH, YORKSHIRE, *April*, 1883.

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THE WEST INDIES—ENSLAVED AND FREE.

CHAPTER I.

THE WEST INDIES GENERALLY.

SITUATION OF THE ISLANDS—DISCOVERY BY COLUMBUS—SCENERY, SOIL, AND CLIMATE—NATURAL PRODUCTIONS AND RESOURCES—ABORIGINES AND THEIR TREATMENT—PRESENT POPULATION.

WHETHER we regard their general character, relative position, or past history, the cluster of islands and continental colonies known as the West Indies possesses an interest, in the estimation of commercial men and Christian philanthropists, equal if not superior to that of any other portion of the globe. It will be seen, on a reference to the map, that the islands are situated in that deep bay or gulf, in the Atlantic Ocean, which is formed by the projecting continents of North and South America. These islands form a kind of circular range or crescent, extending nearly from one continent to the other, and act as a species of breakwater to the mainland, whilst at the same time they are themselves somewhat sheltered by the distant mountains which intervene between them and the rolling billows of the vast Pacific beyond

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the Isthmus of Panama. They are thus accessible to the merchant ships of all nations and are well situated for constant communication with various parts of the civilised world.

Although the West India Islands differ widely in many respects from each other, they possess some features in common which call for a passing notice before we attempt to give a separate description of each. But the first thing which demands our attention is the remarkable manner in which this interesting part of the world became known to the civilised nations of Europe, towards the close of the fifteenth century, after it had remained involved in obscurity for countless generations.

DISCOVERY BY COLUMBUS.

The story of the discovery of the western hemisphere of our globe by the courageous and enterprising Columbus, as related by most writers, reads more like a fairy tale than a sober chapter of real history. And perhaps, in some instances, an unwarrantable liberty has been taken with the facts of the case by embellishments and exaggerations, which have proved injurious to the interests of simple truth. But when full allowance is made for everything of this kind, it must be freely admitted that the incidents alluded to remain on record among the most remarkable events that ever occurred in the history of the world. In the brief account which we have to give of the discovery of the West Indies in particular and of the continents of America generally we shall confine ourselves to a brief statement of facts, as gleaned from the most reliable and trustworthy sources, omitting everything which appears to be fabulous or of doubtful authority.

Christopher Columbus was born in an obscure village within the territory of the republic of Genoa, the name of which cannot be stated with certainty, in the year 1442. He is said to have been the son of parents of honourable

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descent, but in reduced circumstances, and who could, therefore, do nothing more for him in early life than give him a fairly respectable education. Being thus left to his own resources at the age of fourteen he went to sea and soon showed a remarkable aptitude for nautical science and practical navigation. His early voyages were confined to those ports in the Mediterranean which his countrymen, the Genoese, frequented. He afterwards entered into the service of an enterprising Portuguese navigator, when he had the privilege of extending his voyages to Iceland, Madeira, the Canary Islands, and sundry ports on the western coast of Africa, where the Portuguese had already begun to form settlements.

With this enlarged experience, and after favourable opportunities of examining the charts and studying the plans of the most accomplished Portuguese explorers of the day, Columbus conceived the idea of entering on a career of maritime discovery on his own account and in a direction never before attempted.

The value of India was well known, from the precious commodities obtained from thence by way of Arabia and the Red Sea; but the passage round the Cape of Good Hope had not yet been discovered, and Columbus seems to have thought, in the first instance, of the possibility of reaching the distant regions of spices and of gold by pursuing a westerly course of navigation. With his ardent mind filled with golden visions of the future, and bent upon leaving no means untried to put his cherished theory to the test, however visionary it might appear to the generality of his fellow men, he decided upon his course of action.

With a view to procure the means of fitting out an adequate expedition with ships adapted to explore the unknown western seas, Columbus applied to the courts of Genoa, Portugal, England, and Spain in succession for patronage and assistance, but without success. He spent

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more than five years in fruitless inquiries, applications, and proposals, meeting with bitter disappointment at every turn. Almost everybody seemed to regard him as a wild enthusiast whose statements were deserving of little notice, and the discouragement and disappointments which he experienced would have utterly paralysed any one of a less ardent temperament. Nothing seemed to daunt his indomitable courage and perseverance however, and at length events took a turn in his favour.

The unhappy war in which Spain had been so long engaged with the Moors having been brought to a favourable issue, Ferdinand and Isabella, the king and queen, who had previously assigned the war as a reason why they could not entertain the proposal of Columbus, were induced, by the intervention of friends in influential positions, to reconsider the matter. The result was an agreement to fit out three ships, with the necessary arms, stores, and provisions for a long voyage, that Columbus might prosecute the enterprise of discovery on which he had set his heart and put his long-cherished theory to the test of experience. The daring adventurer took care to stipulate, however, that, in the event of his success, certain privileges should be secured to him as hereditary admiral and viceroy of all the seas and lands he might discover, and to have a tenth of the profits arising from them settled irrevocably upon himself and his descendants.

The necessary preparations for the voyage having been completed, on Friday, August 3rd, 1492, Columbus hoisted his admiral's flag on board the *Santa Maria* and gave the signal for the *Pinta* and *Nigna*, the other two ships of which his small fleet consisted, to weigh anchor. The command was no sooner given than it was obeyed, and the three vessels left the port of Palos and stood out to sea in the presence of a vast concourse of people who had assembled on the shore to witness the novel sight. The expedition was but poorly equipped for such an

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important undertaking, the vessels being of small burden and but indifferently furnished with supplies for a long voyage. The squadron, if such it may be called, was professedly victualled for twelve months and had on board ninety men, mostly sailors, with a few adventurers who followed the fortunes of Columbus as volunteers, and some gentlemen of Isabella's court whom she appointed to accompany him.

Columbus directed his course in the first place towards the Canary Islands, where he had frequently been before; but even in sailing this short distance the ships proved to be in very poor trim and indifferently appointed in many respects. The rudder of the *Pinta* broke loose the day after she left the harbour, and that accident alarmed the superstitious crew, who regarded it as a certain omen of the unfortunate destiny of the expedition. Columbus repaired the damage and refitted all the three vessels as best he could; and, having laid in a stock of fresh provisions and water, he took his departure from Gomera, one of the most westerly of the Canary Islands, on September 6th.

Here the voyage of discovery may properly be said to have commenced; for Columbus, holding his course due west, left behind him the usual tracks of navigation as followed at that early period and stretched away into unfrequented and unknown western seas. On the first day, as it was very calm, the ships made but little progress, but on the second he lost sight of the Canaries; and many of the sailors, being dismayed beyond measure, beat their breasts and shed tears as if they were never more to see land. The courageous admiral comforted them with the assurance of success and the prospect of vast wealth in those opulent regions to which he was conducting them This early manifestation of alarm and discontent in the minds of his followers taught Columbus that he must prepare to struggle, not only with the unavoidable difficul-

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ties peculiar to the nature of his important enterprise, but also with such as were likely to arise from the ignorance, superstition, and timidity of the men under his command. The difficulties and dangers arising from this source reached their climax about a month after the expedition had left the Canary Islands and was proceeding on its westward course in unknown seas. The men on board all the three ships became so dissatisfied, turbulent, and mutinous as to excite the serious apprehensions of their undaunted commander. They declared that they neither could nor would proceed any farther in what appeared to them such a foolish and hopeless voyage, and tumultuously demanded to be conducted back to Spain. To soothe their fears and to gain time Columbus promised them that if they did not come in sight of land in the course of three days he would comply with their request and relinquish the undertaking.

The admiral was induced to venture upon this somewhat hazardous expedient from certain indications which he had observed of the probable proximity of land. In addition to reeds and driftwood floating on the sea he had noticed, on several occasions, birds hovering about the ships of a different species from those generally found at sea; and when he gave orders to 'heave the lead,' he was surprised and delighted to find a sandy bottom at the depth of a few fathoms. On the evening of October 11th Columbus felt so certain that the ships were nearing land that he gave orders to all the vessels to 'lay to' and wait for daylight before they proceeded any farther. The night was spent by all on board in profound anxiety and sleepless watching, and Columbus himself repeatedly thought he saw a moving light at no great distance. With the dawn of the following morning the most sanguine hopes were realised by a signal from the *Pinta*, which was generally a little ahead of the rest of the ships, that *land was in sight!* As the mist cleared away and the vessels drew nearer to

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the point indicated, a beautiful island presented itself to the view of all on board, who united in loudly chanting the *Te Deum* as an expression of gratitude to God that their ardent wishes had been at length accomplished. It proved to be one of the Bahamas, to which Columbus gave the name of San Salvador, situated 24° N. and 76° W.

As soon as the sun arose all the boats were manned and armed and other preparations made for landing. They rowed towards the island with their colours flying and with martial music and other displays of regal pomp of a similar kind. As they approached the shore they saw it covered with people, whom the novelty of the spectacle had brought together and whose attitude and gesticulations expressed their wonder and astonishment at the strange objects which presented themselves to their view.

Columbus was the first to set foot on the shores of the New World, which he had thus discovered. He landed in a richly embroidered dress and with a naked sword in his hand. The men followed, and, kneeling down, they all kissed the ground which they had so long desired to see. Nor did they fail to acknowledge their misconduct, but threw themselves at the feet of the admiral, confessing their ingratitude and imploring his forgiveness for their murmurings and the mutinous spirit which they had displayed only a few days before. They next erected a cross and, as good Catholics, prostrating themselves before it, returned thanks to God for having conducted their voyage to such a happy issue. They then took solemn possession of the island for the crown of Spain, with all the formalities which were observed on such occasions in those days, apparently forgetting that the simple-minded natives would have had just as much right to sail to Europe and take possession of the country from which they had so recently come if they had been able and wishful to do so.

The astonishment with which the Spaniards beheld the

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crowd of naked aborigines by which they were soon surrounded and the strange tropical vegetation and other scenes which met their view in every direction was not greater than that with which the simple islanders looked upon the pale-faced strangers and the big machines with outstreched wings in which they had come to their shores. Columbus and his companions were at first regarded by the Indians as celestial beings who had either descended from the skies or emerged from the depths of the ocean, but they were soon found to be mortal men with earthly passions common to the human race.

Next morning the natives, who appear to have apprehended no danger from the presence of the strangers, visited the ships in considerable numbers; some by swimming, others in vessels formed from trunks of single trees, hollowed out, which they called *canoes*, and some of which were capable of containing forty or fifty persons. Having satisfied their curiosity, they returned on shore delighted with such little trinkets as were presented to them; and thus the first intercourse between the Spaniards and the aborigines of the New World was quite amicable and friendly. Happy would it have been for all concerned had this continued to be the case; but, alas! it will be seen in the sequel that it was not so.

When the excitement of the great discovery had somewhat subsided, Columbus began to reflect and philosophise on his novel position. He had set out with a vague idea that by sailing *westward* he might possibly reach India or Japan, concerning which such wonderful accounts had reached Europe; but in the scenes around him he saw no indications of the wealth and splendour of which he had heard as existing in those countries. When the facts of the case were afterwards fully revealed, and the geography of the western hemisphere came to be properly understood, the islands first discovered by the great explorer were called the WEST INDIES, and the original

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inhabitants *Indians*—designations by which the country and the original inhabitants have ever since been known, notwithstanding the various changes through which they have passed.

The joy of discovery was succeeded by a feeling of disappointment in the minds of the Spaniards when they observed the comparative poverty of the Indians and found that they had nothing to give them in return for the trinkets which they presented but a few balls of cotton yarn which they had spun with their own fingers, green parrots which they had tamed, and a scanty supply of manioc and other native provisions which grew in their small plots of garden ground around their humble dwellings. They observed, however, that some of the chiefs and others wore ornaments of gold; and having, by much persuasion, obtained possession of a few of these, they earnestly demanded where the precious metal was to be found, when the simple-minded natives pointed to the south and gave the strangers to understand that it was in another island, much larger than theirs, from which the gold came and where it was found in abundance.

Excited by this intelligence, Columbus and his companions, taking on board their ships a few natives of San Salvador to act as guides, weighed anchor and set out on a voyage of exploration in a southerly direction. For several days they sailed pleasantly along in smooth water and with a favourable breeze among the islands belonging to what is now known as the Bahama group, being delighted with everything they saw both of the country and the people where they landed. At every place they came to their constant inquiry was for gold, concerning which they heard various accounts. At length on October 28th they came in sight of Cuba and were deeply impressed with the magnificent plains, valleys, and lofty mountains presented to their view.

It was here where Columbus and his companions were

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struck by what they afterwards found to be a common practice among the Indians. They saw them with dried leaves of an herb, tightly folded up in rolls, each of which was rather larger than a finger. One end was lit and the other put in the mouth, that the smoke might be drawn in and then puffed out again. This phenomenon was first seen by the Spaniards near the place where the city of Havannah now stands. To these little rolls the natives gave the name of *tobacco*—a name which has since been transferred to the weed itself, from the leaves of which the inhabitants made the rolls, afterwards dignified with the name of *cigars*. The strangers were profoundly amazed with what they saw, little imagining the extent to which tobacco smoking would prevail in time to come in professedly civilised lands.

Shortly afterwards Columbus discovered the large and important island of Hispaniola, since more generally known by the names of San Domingo and Hayti. Here he had the misfortune to lose one of his ships, which was driven on shore and became a total wreck. Happily the weather was fine; and, with the prompt and friendly aid of the natives, the lives of the mariners were saved and most of the stores and other property were ultimately landed without much damage.

To meet the emergency as best he could, Columbus conceived the idea of erecting a fortress out of the wreck of the stranded ship and of leaving a number of his men to form a small settlement in Hispaniola whilst he returned with the remaining two vessels to Spain to report his wonderful discoveries and to arrange plans for future action. This was accordingly done, with what results will appear in the sequel; and on January 4th, 1493, the great explorer weighed anchor and directed his course towards Europe, where he arrived in safety on March 4th, after a stormy passage across the Atlantic.

It is not our intention to pursue in minute detail the

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subsequent career and melancholy fate of Columbus, but rather to describe the islands which he discovered, which have been ever since known as the West Indies, and to trace the wonderful displays of the providence and grace of God which their chequered history presents to our view. A very brief outline of the subsequent proceedings of Columbus and the leading Spanish colonists will therefore be sufficient for our purpose here, as they will necessarily be referred to again when we come to consider the history of each island separately.

The seven months which Columbus spent in Europe were employed in making known to his patrons and fellow countrymen his wonderful discoveries in the New World, in receiving the highest honours from the king and queen of Spain, and in preparing for his *second* voyage of exploration. His expedition on this occasion was on a much larger scale than before, consisting of three splendid ships and fourteen smaller vessels, called *caravels*. The number of men permitted to sail was 1000, and so great was the enthusiasm which prevailed in favour of the enterprise that many others embarked by stealth; so that on the whole Columbus was accompanied on his second voyage to the West Indies by not less than 1500 persons, including the crews of the ships, professed colonists, and miscellaneous adventurers. Everything being ready for the final departure, the fleet left the Canary Islands on October 13th; and, steering in a south-westerly direction, they made land much sooner than on the former voyage.

At daybreak on the morning of Sunday, November 2nd, Columbus came to an island, which he named Dominica. Guadaloupe, a little to the north, was next discovered; and other Windward or Caribbean Islands were seen soon afterwards. Keeping to the westward, the large island of Porto Rico was discovered, from the western extremity of which to the eastern cape of Hispaniola was a plain sail of sixty miles without the occurrence of any incident

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of importance; and their destination was reached on November 22nd.

The surprise and consternation of Columbus may be more easily imagined than described when he found on his arrival at Hispaniola that the small Spanish settlement which he had left there on his departure for Europe was completely destroyed, and that all the Europeans had been massacred by the natives, whom they had goaded to fury by their inhuman conduct during his absence. This was the commencement of a series of calamities and cruelties which are unparallelled in the history of European colonisation, dark and blood-stained as that history is acknowledged to be. The unfortunate events alluded to will be more fully noticed in another section, and in the meantime we must take a hasty glance at the subsequent career of the great explorer, till it terminated so unhappily a few years afterwards.

From this time the life of Columbus was imbittered by various complications in which he became involved, arising from the jealousy and hostility of sundry important personages, who were from time to time appointed to influential positions in the New World by the king of Spain, and who envied the admiral his proud position. He continued to pursue the great object of his mission with wonderful energy and courage however, notwithstanding the difficulties with which he had to contend, regulating the affairs of the infant colony in Hispaniola as best he could and at the same time pushing forward the work of exploration to other lands. On this occasion he discovered several additional islands, one of the most important of which was Jamaica, with which he was much pleased and where he had the misfortune to lose another of his ships. This misfortune, in connection with other disasters, occasioned his return to Europe in the early part of the year 1496.

Columbus nobly defended himself at the court of

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Spain and elsewhere against the ungenerous attacks of his numerous enemies. In this he was so successful that at length he had sufficient interest and influence to make arrangements for a *third* expedition to the western world. This consisted of six large ships, which were ready for sea in the early part of 1498. Three of these he despatched with stores and colonists to Hispaniola direct, and with the other three he stood away to the south-west, with a view to make still further discoveries.

On July 31st Columbus sighted land once more in a new portion of the western hemisphere. Three conical mountains were first seen from the masthead of the admiral's ship. Sailing towards them, he came to an island, to which, in consequence of the three mountains at their base being united, he gave the name of Trinidad. Sailing along the southern coast, he saw land stretching away to a distance of twenty leagues. This he supposed to be another island, but it ultimately proved to be part of the continent of South America. He entered the Gulf of Paria, where he spent some time examining the various phenomena caused by the immense volume of water which flows from the numerous and capacious mouths of the Orinoco, being entirely ignorant of the magnitude and course of that noble river. On August 14th he left the gulf by its northern entrance and sailed direct for Hispaniola, where he arrived weary and, through a painful complaint in his eyes, almost blind, but where he received an affectionate welcome from his brother Bartholomew, whom he had left in charge of the settlement on his departure for Europe.

Columbus found the affairs of the colony in a deplorable state however. Faction had produced the most appalling dissensions, conspiracies had been formed which required force to put them down, and great outrages had been committed on the poor Indians. These naturally inoffensive people were so exasperated by the cruel treatment they had received that when they beheld the weakness occasioned

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by the quarrels and disturbances among the colonists themselves they refused to pay the accustomed tribute. A notorious character of the name of Roldan had induced a number of Spaniards to accompany him to a part of the island where they might establish an independent settlement, and so put Columbus and his brother at defiance. On his arrival the admiral found that the vessels he had despatched for Hispaniola from the Canary Islands had gone, not to the colony in charge of his brother, but to the independent settlement of Roldan, who was thus strengthened in his rebellion. To make matters worse, Roldan sent home to Spain sundry false statements, accusing Columbus of maladministration and other crimes, with a view to prejudice him in the estimation of the king and queen and government. Columbus having many enemies in Spain, as well as in Hispaniola, these wicked and cowardly attacks upon his reputation were but too successful; and after being subjected to various indignities and a mock trial, he was, not only recalled from his command in the West Indies, but actually sent home a prisoner in chains!

On reaching Europe in this abject condition, and presenting himself at the court of Spain to plead his own cause, the king and queen were so far impressed with a conviction of his innocence as to restore him to favour and to aid him in his design of fitting out his *fourth* and last expedition for further exploration in the New World. On May 9th, 1502, he sailed from Cadiz with four small vessels and a crew of 150 men. His chief object on this occasion was to ascertain if there were not an opening between the continents of North and South America through which vessels might pass into the great sea beyond, now known as the Pacific Ocean. Having sailed along the coast of the Isthmus of Panama and found that there was no such opening, Columbus directed his course to the Spanish colony of Hispaniola. Instead of being

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received there with honours due to him as the discoverer of the New World and as admiral in perpetuity by royal compact, he was not even allowed to enter the port! After cruising about in various directions, with his vessels in a shattered condition and hardly seaworthy, and his health and spirits completely broken, on September 12th he directed his course once more to Europe. He landed at St. Lucas on November 7th only to find his enemies increasing in number and malignity on both sides of the Atlantic, and his temporal affairs in a state of hopeless embarrassment. Columbus now retired from public life, and it is doubtful whether he ever fully recovered from the effects of his accumulated disappointments and trials. His chequered life was brought to a peaceful close at Valladolid on May 20th, 1506. He passed away in the seventy-first year of his age, illustrating in his life and death the results of human genius and perseverance and the emptiness and vanity of all earthly glory. The last words that he was heard to utter were, 'Into Thy hands, O Lord, I commend my spirit!'

SCENERY, SOIL, AND CLIMATE.

Having thus briefly traced the circumstances connected with the discovery of the West Indies by the enterprising and adventurous Columbus and the first attempts of the Spaniards at colonisation, we proceed to describe the principal features of the country as they presented themselves to the view of the original settlers and as seen by us after various changes had taken place.

Although the respective islands of the western archipelago differ materially from one another in size, form, and general appearance, they are most of them mountainous and somewhat rugged in their general aspect when seen by the voyager, as he approaches their shores, sailing on the deep blue sea by which they are surrounded. Some of the mountains are lofty, rising from the centre of

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the island to an altitude of 4000 or 5000 feet above the level of the ocean; and, being frequently of conical shape and covered nearly to their summits with tropical verdure, they present a splendid prospect to the view of the traveller when seen at a distance. Down the sides of the mountains there may be sometimes observed rugged ravines or fertile valleys teeming with luxuriant vegetation. Along some of those mountain gorges once flowed liquid lava from elevated volcanic peaks, which belched forth smoke and flame with alarming violence when in active operation. But all this is changed now, with one or two exceptions where volcanoes may still be seen smouldering in sluggish action. We have descended to the bottom of some of the extinct volcanoes or craters and found them occupied with deep lakes of clear water, whilst the sides were covered with dense brushwood, interspersed with tall, umbrageous trees.

Some of the trees of the tropics are of singular conformation and beautiful appearance, whilst others are of gigantic proportions, far surpassing anything of the kind to be met with in the temperate zone. The cedar, mahogany, and silk cotton trees grow to an amazing size, not unfrequently measuring ninety feet from the base to the first branches, with a girth of proportionate dimensions. It was from the species of tree last named that the natives generally made their canoes, bowls, and other household utensils, the wood of which being soft it could easily be worked into the required shape even with the rude tools of the aborigines. The palmetto royal, or mountain cabbage, grows still higher, sometimes reaching an elevation of from 130 to 150 feet, the trunk being as straight as an arrow and perfectly smooth all the way to the top, which is crowned with graceful plumes of feather-like leaves and branches. When these tall, majestic trees are planted on each side of the road leading to a West India mansion they present a splendid appearance,

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looking like so many Grecian columns with Corinthian capitals.

Other trees, also of the palm species, present a noble appearance and add greatly to the beauty of the landscape in many of the islands of the West Indies. Among the foremost of these must be classed the graceful and picturesque cocoanut, which is generally found growing on the margin of the sea, as it loves a sandy soil. On approaching land the first objects which frequently greet the view of the voyager are groves of tall cocoanut trees on the seabeach, with their bright green, feathery leaves waving in the breeze, having a background of darker foliage and distant mountain scenery, with occasional silvery streams and waterfalls glittering in the sun. This harmonious combination of beauty and grandeur forms a picture which, when seen for the first time, produces an impression never to be effaced from the memory.

In the fertile valleys and mountain gorges we likewise frequently find the banana, plantain, grew-grew, tamarind, mango, orange, and other fruit trees, occupying more sheltered situations, which, in addition to their usefulness, add charming features to the scenery. The foliage of some of these is of that rich verdant hue and soft silken or velvety texture which is to be seen nowhere but within the tropics. And when the ripe, golden fruit is in season, or the beautiful little humming-birds are seen, flitting from tree to tree, sucking with long, thin, tapering bills the nectar from the orange blossoms and reflecting all the colours of the rainbow from their splendid plumage, you are led to think of the loveliness of paradise before sin entered into the world.

The magnificent *scenery* of the West Indies struck the enterprising Columbus* and other early Spanish explorers with wonder and delight as they sailed from island to

* The manner in which Columbus was impressed with the scenery

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island; but it has been greatly improved by European colonisation and the general cultivation of the land. The rich tropical foliage with which the islands have always been clothed is now alternated with towns, villages, stately mansions, churches, schools, and other unmistakable evidence of the presence and progress of Christian civilisation. These interesting objects, together with the lively hum attending mechanical, agricultural, and educational industries during the week and the service of the sanctuary on the sabbath, give animation to the scene and render a residence in the West Indies in most places far from monotonous. And some of them also give a charm to the landscape, in the estimation of the Christian philanthropist, and render it equal if not superior to anything of the kind in any other part of the globe.

When occupying for several years an elevated station, in one of the islands, on a bold promontory jutting out into the sea, with splendid prospects both to windward and leeward, we witnessed scenes never to be forgotten. On either hand the rugged coast stretched away as far as the eye could reach, with the foaming billows of the ocean constantly breaking on the rocky shore; whilst, on looking towards the interior, the trimly kept and carefully culti-

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of Hispaniola will appear from the following extract from a letter which he wrote to Ferdinand V., king of Spain, soon after his arrival in that island:—'There is a river which discharges itself into the harbour which I have named Porto Santo of sufficient depth to be navigable. I had the curiosity to sound it, and found it eight fathoms; yet the water is so limpid that I can easily discern the sand at the bottom. The banks of this river are embellished with lofty palm trees, whose shades give a delicious freshness to the air, and the birds and the flowers are uncommon and beautiful. I was so delighted with the scene that I had almost come to the resolution of staying here the remainder of my days, for, believe me, sire, these countries far surpass all the rest of the world in beauty and convenience; and I have frequently observed to my people that, with all my endeavours to convey to your majesty an adequate idea of the charming objects which continually present themselves to our view, the description will fall greatly short of the reality.'

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vated estates, with their negro villages and planters' dwellings, were seen to advantage, as partially revealed to the view amid surrounding tropical foliage. The view seaward was also enchanting. In the far distance might be seen a number of small islands, some of which were inhabited and others mere rocks, peeping up above the surface of the ocean; whilst vessels of various kinds were flitting to and fro along the coast in different directions in the pursuit of their respective avocations.

But who can describe the resplendent glory of a tropical sunset? Ofttimes when seated in the verandah of the mission house at Biabou, in the island of St. Vincent, in the cool of the evening, have we beheld the orb of day descending in the west draped in fleecy clouds of crimson, purple, amber, and golden hue such as no painter's pencil could imitate; and we have seen it finally dipping, apparently into the placid ocean, amid a scene of splendour such as no poet's pen could adequately describe. And then when, after a brief tropical twilight, marking the departure of the sultry day, night had thrown its sable mantle over the earth, the spangled arch of heaven would be lighted up with a glory unknown in these northern regions. The stars and planets and southern constellations, when seen through an atmosphere so clear and brilliant as that of the West Indies, seemed to stand forth from the deep blue sky in bold relief with a distinctness and radiance peculiar to the tropics, whilst on some occasions the pale moon, 'walking in brightness,' shone out with a light strong enough to enable a person to read a book in ordinary type at midnight.

As the islands and colonies of the West Indies differ considerably in their relative position and altitude, so the *soil* is found to vary likewise, being affected by numerous contingences. It may in general be said, however, to be remarkably fertile. In some of the valleys and lowlands in the larger islands, where decayed vegetable matter has

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been deposited by the streams flowing from the mountains and accumulating for ages, it is wonderfully prolific. We have seen extensive districts of country where the sugar-cane, once planted, has grown from year to year spontaneously, without any manuring, replanting after it was cut down, or other culture beyond the usual periodical weeding. In the smaller islands where the fields have been yielding their crops for generations, with very little culture, it is otherwise. To secure a good harvest in such cases the ground must be dug up and the canes replanted annually, with the application of such manure as is available, composts of various kinds having been generally used of late years.

Thus in the most unfavourable localities, with ordinary care and culture, tropical produce of various kinds for export or home consumption, including vegetables and ground provisions, can be grown with comparative ease and moderate labour. The fertility of the soil in the valleys and plains of most of the islands is largely promoted by the numerous rivers which flow from the mountainous regions in the interior, whilst the uplands are watered with periodical rains and heavy dews, which cause the grass to spring up with amazing rapidity for the support of the numerous flocks of sheep and herds of cattle that may be seen grazing on them.

The *climate* of the West Indies has scarcely had justice done to it by some who have undertaken to speak and write upon the subject. It has frequently been pronounced extremely unhealthy without due discrimination or explanation. That much sickness and mortality have at times been experienced by Europeans in some of the colonies is freely admitted; but the climate, although generally blamed, has not always been the sole cause of these casualties. A large amount of the sickness and death which prevailed, especially in former times, might fairly be traced to the intemperate habits of the colonists.

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We have known instances in which young men have come out from England or Scotland to occupy situations on sugar estates or in mercantile stores, and ere they have fairly entered upon their duties they have been fêted by their professed friends to such a degree that they were cut down by fever and hurried to an untimely grave before they had been many weeks in the country. When the intelligence of the sickness and early death of these 'new hands' has reached Europe, their friends have bemoaned their fate and blamed the unhealthy climate of the West Indies, when the real cause of the events over which they mourned was the intemperance, dissipation, and excessive sensual indulgence of the parties concerned. Since there has been a marked reformation in the manners and habits of West India planters and other Europeans resident in the colonies, there has been a corresponding and perceptible diminution of sickness and death among them.

After considerable experience and observation we have been led to regard the smaller and drier islands of the West Indies as fairly healthy for persons of temperate habits; and even the larger and more humid islands and continental colonies have improved in respect to healthiness of late years. Situated as they are, chiefly within the tropics, the heat in most of the colonies is great, especially during the summer months; but it is generally tempered by the sea breeze in the daytime and by the land breeze during the night. Nor is excessive heat the only or chief cause of the unhealthiness of any place in the country in question. It is more frequently the impure state of the atmosphere, caused by the prevalence of marsh miasma, generated by decaying vegetation and stagnant water in low and swampy situations where the ground is imperfectly drained and cultivated, which gives rise to fever and other tropical diseases. Nor would we withhold or disguise the fact that epidemics in the form of yellow fever and other malignant distempers sometimes visit the West

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Indies and prove fatal to many, both colonists and natives, just as cholera occasionally visits some parts of Europe and other countries.

The seasons of the year in the West Indies are not divided into spring, summer, autumn, and winter, as in Europe, but into dry and rainy; and even these are not so distinctly marked as on the western coast of Africa. In point of time and duration the dry season may be said to continue during our summer months, whilst the rainy season corresponds with our winter. But the whole year within the tropics resembles our spring and summer more than any other part of our year. In the lower latitudes the days and nights are nearly equal in length and the twilight is of short duration. The air is generally soft and balmy; the sky of a brilliant blue, and often without a cloud; and, although the powerful rays of the blazing sun are oppressive to the traveller, who is necessarily exposed to their influence, those who can remain at ease in the shade by day and protect themselves against the heavy dews of night find the climate at some seasons of the year most luxurious. We are free to admit, however, that a lengthened residence within the tropics sometimes proves debilitating to the European constitution, and a change to a colder climate is occasionally rendered necessary; but on the whole it is far from intolerable.

But pleasant and agreeable as is the climate of the West Indies generally for those who can avoid exposure to the fiery rays of the sun by day and the chilling dews by night, there are some drawbacks to the comfort of a residence there which deserve a passing notice. Some of the islands are occasionally exposed to desolating hurricanes and earthquakes, which fill the minds of the inhabitants with terror and dismay. These generally occur in the months of August and September, and the people prepare for them as best they can. But, notwithstanding the precautions taken by the erection of suitable houses and

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otherwise, the damage which is done by these visitations is sometimes very serious, the forces of nature called into exercise being tremendous, and on a scale surpassing anything of the kind ever witnessed in Europe. In the midst of the fury of the tempest and the shaking of the earth all that the inhabitants can do is simply to cast themselves on the protection of the Almighty, for no one can tell what will be the result.

NATURAL PRODUCTIONS AND RESOURCES.

The productions of the West Indies, both for home consumption and exportation, are very different now from what they were when the country was first discovered by Columbus and his companions. Indeed, articles for export were then out of the question, the rude and simple-minded aborigines directing their attention merely to the growth of such ground provisions and fruits as would supply their daily wants, which were few and frugal. The Spaniards make mention of cassava, yams, plantains, cocoanuts, and a few other useful articles, as grown by the Indians, all of which are still cultivated, and that to a higher state of perfection than formerly, together with many valuable articles unknown to the aborigines. It may prove acceptable to the reader if we give a brief account of the principal productions of the West Indies at the present time, beginning with those which are largely exported to other countries after the domestic wants of the inhabitants have been supplied.

Among the staple articles of produce for which the West Indies have become famous of late years, the first place must be given to *sugar*. This important luxury—or, as some may choose to consider it, necessary of life—has come to be so universally used by all classes of people at home and abroad that a brief account of its cultivation and method of manufacture can scarcely fail to prove interesting. As a valuable plant the sugar-cane, or 'sweet

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cane' of Scripture, was undoubtedly known to the ancients; but the manner of extracting from it the sparkling saccharine substance, now considered necessary on every tea-table in civilised countries, was no doubt a discovery of modern times. The plant itself is said to be indigenous to India, China, and Arabia, whence it was probably imported to the western hemisphere, at an early period of European colonisation, and made to supersede a certain species of sweet cane, of inferior quality, which was found among the aboriginines when the country was first discovered.

The genuine sugar-cane is a rank, succulent plant, of the grass family, and requires a deep, rich soil for its successful cultivation. It grows to the height of six or eight feet and is two or three inches in diameter, with joints at intervals of ten or twelve inches. When ripe the rind is of a rich yellow or straw colour, with streaks of red. The leaves at the top of the cane are sharply serrated, and of bright green, with an *arrow* growing from the centre, about a yard long, tipped with a feathery flower or plume, of the colour and shape of our purple lilac blossom, and of singular beauty. This remarkable conformation gives to a field of sugar-cane, ripening for the harvest, a peculiar and charming appearance as the rich plumes, moved by the wind, are seen gracefully waving in the tropical sunshine.

The most laborious work of the negroes on a sugar plantation is that of digging cane holes. They are marked out with a line and measuring rod with great regularity. They are then dug with a hoe, to the extent of about a yard square and fifteen inches deep, in straight rows five or six feet apart from one another. When the field has been thus prepared at the proper season, about the month of October, the work of planting begins. The plants are taken from the tops of ripe canes of the previous year. Three or four of these are deposited in each hole, inclining towards the angles, and partially covered with earth. In

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SUGAR PLANTATION.

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the course of a few weeks they send out numerous shoots, which ultimately fill the hole with canes to the number of ten or a dozen. The canes require careful weeding two or three times during the spring, and in the poorer soils a little compost manure is generally added. With ordinary care and favourable weather the sugar-cane is ripe and ready for reaping about fifteen months after it is planted.

Crop time on a well regulated West India sugar estate is a joyous season to all concerned, from the highest functionary to the meanest labourer. Since the advent of freedom the negroes have increased wages to compensate them for longer hours and additional labour at this season. Moderate latitude is also given to the people to indulge their appetite for cane juice, when at work and otherwise, within certain limits; and men, women, and children may be seen sucking sugar-cane, which is found to be exceedingly nutritious and wholesome. Horses, mules, and oxen are also freely fed at this season with cane tops and other fragments containing saccharine matter, of which they are remarkably fond; and the result is that every living creature on a sugar plantation becomes sleek, fat, and in good condition during crop time.

The process of reaping and manufacturing the sugar is simple and may be easily described. When ripe the canes are cut down by the negroes with bill hooks or cutlasses; and when the tops have been dressed off, and the canes cut in lengths of about a yard each, they are thrown upon heaps to be ready for the carts to collect as they follow each gang of negroes at work. In very hilly ground mules with crooks, or pack-saddles, are employed to convey the canes to the mill, and in some instances we have seen the canes sliding down long ropes, fixed for the purpose, from the rocky heights above to the plain below, where they were accessible to mules or carts for conveyance to their destination. When the canes have been collected in suffi-

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cient quantities for grinding, and piled up on heaps in the mill yard, the mill is 'put about,' and canes are passed singly by hand between large iron cylinders which are fitted closely to each other in a perpendicular position. These are driven by wind, water, or steam power, as the case may be. The juice thus effectually expressed from the canes is conveyed to the boiling house in wooden spouts. It is then conducted to several boilers in succession, which are kept at different points of heat by means of fires below, which are fed with *magas*—the rinds and pith of the canes from which the juice has been expressed at the mill after being dried in the sun. In passing from boiler to boiler the juice is carefully skimmed, and when of the proper consistency, and after granulation by the admixture of a small portion of quicklime, it is poured into the *taiches*, or wooden coolers, where it soon becomes hard and crystallized. From these it is dug up with spades and thrown into hogsheads, and after standing in the curing house for a while, till the molasses are well drained from them, they are carted down to the bay and shipped for Europe or America.

The next articles of West India produce to be noticed are *rum* and *molasses*, both of which are manufactured from the very dregs of the boiling house, which cannot very well be turned into sugar. Molasses, or treacle, comes chiefly from the drainings of the sugar hogsheads, receptacles being provided in the lower part of the curing house for the purpose of receiving them; whilst rum is made chiefly from the skimmings of the boilers and the very refuse and sweepings of the establishment after going through the process of distillation. The manufacture of rum is undoubtedly a great curse to the West Indies as well as to the countries to which it is exported. And it might be advantageously dispensed with, as everything worth preserving, which goes to the still-house, might be turned into molasses, which generally brings a good price

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in the American and European markets and is free from the injurious qualities possessed by the rum.

The soil in most of the West India colonies is well adapted for the growth of *cotton*, and several years ago a considerable quantity was produced for exportation to Europe. More recently, however, sugar having been found the more profitable article of produce, the cultivation of cotton has been neglected. The plant on which the cotton grows is indigenous to most tropical countries, and it was found almost everywhere in the West Indies when the Spaniards first arrived in the country, the native Indians being in the habit of utilising it for various purposes. When attention is paid to its systematic culture the plant is raised from the seeds, which are deposited in small holes filled with water, in suitable ground prepared for the purpose. When the cotton plant comes to perfection, in the second year of its growth, it rises to the height of eight or ten feet. It blooms in the mouth of August, and in October the pods containing the wool, being ripe, burst with the heat of the sun and partially expose to view their downy contents. The work of picking now commences in good earnest, all hands being busily employed every day from morning till night; for the cotton is liable to be damaged by being too long exposed to the weather after it is fully ripe. When the cotton wool has undergone the process of a partial cleansing by passing through the *roller gin*, to free it from the seeds and broken portions of the pod which have become mixed up with it in the process of picking, it is tightly packed in bales and made ready for exportation.

Coffee and *cocoa* are also valuable articles of produce in some of the West India colonies. Although the plants of these useful articles are very dissimilar in size and appearance, the first resembling that of a good-sized gooseberry bush and the latter growing as tall as our apple or pear tree, the method of cultivation and of preparing the produce for the market is much the same in both cases. They are,

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moreover, both of them cultivated simultaneously, in some instances, on the same estate, the mountain slopes and sheltered ravines in the uplands being equally favourable to their growth. The plants of both coffee and cocoa are raised from the seeds in nursery beds, and when of proper size they are transplanted into ground carefully prepared for the purpose. They require careful weeding and tending while young and they must have a moderate share of air, sunshine, and shade. With a view to meet these conditions as far as possible, they are planted in straight rows, at a considerable distance from one another, and in the intermediate spaces are planted tall trees, called *immortels*, to supply a partial shade from the fiery rays of the noonday sun. Nothing can be more pleasant than a ride through the shady groves of a cocoa and coffee estate, such as we have often had, when the trees are in blossom or in full bearing. When ripe the negroes gather the large cocoa pods from the tall trees and the small coffee berries from the bushes into baskets and convey them to the curing house. When the beans have been carefully dried, cleansed, and assorted they are packed in bags and prepared for the European market.

Among the other articles of West India produce cultivated chiefly for exportation may be mentioned indigo, tobacco, arrowroot, ginger, pimento, cocoanuts, and pine-apples; besides sundry kinds of dyewoods, as logwood, fustic, &c., and cabinet timber, as mahogany, cedar, &c. Our limited space will not admit of a separate description of each of these; nor is it necessary, as most of them are pretty well known in Europe.

Neither is it necessary to dwell at length on the simpler articles of produce, cultivated almost exclusively for home consumption, as the breadfruit, plantain, yam, sweet-potato, pumpkin, squash, manioc, eddow, occro, tomato, capsicum, and other culinary vegetables little known in Europe, but highly prized within the tropics.

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The fruits of the West Indies are numerous, rich, and pleasant. Among those which have come under our notice may be mentioned the pineapple, orange, banana, paw-paw, water melon, mango, alligator pear, soursoup, cashew apple, starapple, guava, pomegranate, grape, fig, &c. But it is impossible within our limited space to give a complete list of West India fruits, much less a particular description of each. It must suffice to say that they are abundant and that many of them are of a peculiarly delicious flavour, surpassing in sweetness any to be found in Europe. We have also a few spices in the West Indies, which are worthy of a passing notice; as ginger, cinnamon, cloves, nutmeg, and several kinds of pepper. These and various other articles of tropical produce might be cultivated on a much larger scale than has ever yet been attempted, the soil being generally rich and fruitful and well adapted for the growth of any and every kind of vegetables, fruits, and spices which are found in the torrid zone in other regions of the globe.

Although it does not come within the plan of this work to enter scientifically and systematically into a discussion of the various departments of natural history as they relate to this part of the world, we may remark, in passing, that the geologist, botanist, conchologist, and naturalists generally will find ample and interesting fields for the pursuit of their respective researches and studies in the various colonies of the West Indies. The geological formations in some of the islands, especially those of volcanic origin, are very interesting; and valuable minerals have been found at different times in various localities. The most noteworthy of these were gold, silver, and copper mines, some of which were formerly worked to great advantage, till it was discovered that the real wealth of the country was in its splendid and fruitful soil, which, when carefully cultivated, yielded richer returns than the most valuable mines. The variety of trees, shrubs, plants,

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ferns, and flowers is almost inexhaustible, and botanists have found and conveyed to Europe some beautiful specimens. And perhaps no country is richer than this in shells, conchologists having made splendid collections at different times in the various islands.

Nor are the West India colonies less remarkable in their relation to the animal kingdom. It is true that there are no large wild animals found in this part of the world to be compared with those which exist on the vast continents of Africa and Asia; but the smaller kinds of quadrupeds are numerous and beautiful. The most common of these are various kinds of deer, the sloth, agouti, and armadillo. Reptiles and insects are also numerous, and some of them troublesome and even formidable; as various kinds of serpents—from the rattlesnake and boa-constrictor to the tiny horsewhip snake—the alligator, iguana, and innumerable small but troublesome creeping things. Indeed, the smaller reptiles and insects of the West Indies are the most annoying. With care one may manage to keep out of the way of the larger animals; but who can escape from the thousands and myriads of centipeds, scorpions, tarantulas, cockroaches, ants, mosquitoes, and sandflies, which are everywhere to be met with, infesting the dwelling houses at certain seasons of the year and tormenting one in a manner which no language can adequately describe?

ABORIGINES AND THEIR TREATMENT.

However interesting the scenery, soil, climate, and natural productions of a country may be to the general reader, in the estimation of the Christian philanthropist the history, character, and condition of the inhabitants will ever be of paramount importance. Aware of the mournful facts which await our inquiry, it is with peculiar feelings that we now proceed to consider the primitive state of the aborigines of the West Indies when the

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country was first discovered by the Spaniards and the subsequent treatment which they received at the hands of the strangers. Our observations in this place, on the important subject now under review, must be of a very general character, however, as it will necessarily crop up again when we come to trace the history of each island separately.

The various islands of the West Indies have been technically divided into *Leeward* and *Windward*, with reference to the trade wind, which blows with tolerable regularity in this part of the world. These two portions of the group were found by Columbus and his followers to be inhabited by native Indians of different races, exhibiting different traits of characters, manners, and customs. With regard to their origin much learned discussion may be found in the works of Rochford, La Bat, Edwards, and others, involving the question, 'Whether these islanders were all originally emigrants from the continents of North and South America, or whether we are to ascribe to them a transatlantic origin?' Without entering into the various arguments employed to sustain either of the theories alluded to, we may briefly state that after a careful examination of the subject on the spot, and after repeated conversations with some of the few surviving aborigines, we have arrived at a settled conviction that the natives of the Windward or Caribbee Islands originally came from the southern continent of America and that those of the Leeward Islands passed over from the north, probably from the neighbouring Isthmus of Yucatan or the shores of Florida, as they bore a strong resemblance to the Apalachian tribes of Indians inhabiting those portions of the mainland.

It is evident from the narratives of the Spaniards which have come down to us that the natives of the Leeward Islands, on which they first landed, were in a sense a semi-civilised people, being totally destitute of the wild-

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ness and ferocity which invariably characterise a really savage race. Their conduct towards the strangers, so long as they were treated with common courtesy and humanity, was kind, hospitable, and confiding. They seemed glad to promote the interests and convenience of their invaders; and, without any suspicious apprehension of their ulterior designs, they aided them to the utmost of their power, rejoicing with them in their prosperity and sympathising with them in their misfortunes. In these respects they differed materially from their neighbours inhabiting the Windward Islands, who often declared war against them and desolated their peaceful homes, as we shall have to notice further on. But in the meantime our attention must be confined to the first named race of aborigines.

The early Spanish historians are uniform in their testimony as to the friendly character of the native Indians who were found by Columbus and his fellow voyagers in the Bahamas and other Windward Islands when first discovered. When the surprise occasioned by the unexpected arrival of the pale-faced strangers had somewhat subsided, the simple-minded natives seemed to vie with one another as to who could show them most kindness. Men, women, and children were busily engaged in collecting such provisions as could be obtained for the Spaniards; and those who possessed ornaments of gold freely gave them up, receiving in return for their labours and gifts a few trinkets, of little value in themselves, but with which they were highly pleased. Nor does it appear that anything occurred during Columbus' first voyage and sojourn among the islands to mar the harmony and good understanding which existed between the Europeans and the natives. The great explorer himself seems to have been a man of a humane and pacific disposition, and many individual members of his expedition were no doubt equally well disposed. Happy would it have been for

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the poor, defenceless Indians if all the Spaniards who landed upon their shores had borne the same character. But, alas! it was not so. Those who were left behind by Columbus on his first return to Europe and those who afterwards arrived from Spain from time to time were many of them men of cruelty and blood, and ere long entered upon a course of tyranny and oppression which soon decimated the number of the aborigines and ultimately resulted in their entire extermination. Before adverting further to the shocking means by which this was brought about, we must take a nearer view of the character of the innocent victims, whose fate we sincerely deplore.

The original natives of the Leeward Islands are described by those who had personal intercourse with them as of light brown complexion, with features that would have rendered both males and females fairly attractive had they not been somewhat distorted by an unnatural practice adopted in infancy with a view to flatten the head. This was done by violent and continual external pressure on the forehead, sinking it with all the adjacent parts from the opening of the skull to the eyebrows, and raising the crown and hinder part of the head to an unnatural and disagreeable height. Hence the masculine nose in particular became considerably flattened, the face looked very wide, and the features in general distorted. But the native softness of their manners shone through all these obstructions; and, although on a distant survey they discovered a certain roughness of feature, which gave them a forbidding aspect, the embellishments of nature upon a nearer inspection had a visible ascendency and evidently beamed through the distortions of art. There was a certain something that shone in their countenances which was calculated to please and a degree of openness which disdained concealment. They were, moreover, capable of sympathising in the distresses of their fellow

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creatures and of melting into tenderness in the presence of human suffering. Describing the countenance of one of these Indians, Peter Martyr says: 'It was an honest face, coarse but not gloomy, for it was enlivened by confidence and softened by compassion.'

Their dress, food, habitations, and manner of life were extremely rude and simple. Living in a climate generally warm and sometimes hot and sultry, they felt little need of clothing, and whilst quite young both boys and girls romped about in a state of complete nudity. As they grew up their garments consisted of a piece of native cloth thrown round the waist in the form of a petticoat reaching to the knees. The young damsels took great pains with dressing and plaiting their hair, however, which they allowed to grow to a great length, and they were very fond of ornaments. Shellfish, maize, roots, fruits, and vegetables constituted their principal food; and to this simple vegetable diet some have attributed their delicacy of constitution and aversion from labour. The dwellings of the common people were mere huts or small wigwams, formed of reeds and branches of trees and thatched with grass; but those of the *caciques*, or chiefs, were more spacious and substantial. The household utensils and furniture of the latter were also more numerous and elegant than those of the former.

The natives of both sexes were fond of amusements and were in the habit of spending whole nights in dancing and revelling, some of their attitudes and motions when highly excited being the reverse of graceful. The men were also wont to engage occasionally in numerous athletic exercises; as running, wrestling, and various games. Nor were they entirely destitute of religious notions and practices, but they were all of an intensely superstitious and idolatrous character. They believed in a multiplicity of gods and demons, one of which they regarded as being supreme and above all the rest in power and authority.

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These malignant deities were not accessible to the multitude without the intervention of the priest. They had an idol temple in almost every village and *bohitos*, or priests, who interposed between them and the *zemi*, or god, which they invoked for aid when in trouble. It was only on particular occasions that the multitude were permitted to enter the house appropriated to their consecrated idols. The *bohitos* were always at hand and could carry the requests and invocations of the rabble and bring back the responses which the *zemi* had made, provided they received the proper fee for their services. Thus the giddy throng was managed and controlled by the priests and the will of the chiefs accomplished, the *bohitos*, *caciques*, and *zemi* being in close alliance.

The native Indians inhabiting the Windward Islands, when they were first discovered, resembled their pagan neighbours in the Leeward section of the group in their superstition and moral depravity, whilst they in some other respects presented an unenviable contrast. They were altogether more wild, savage, and warlike; they were more reckless of clothing, painted their naked bodies with clay or other pigment of various fantastic colours, and made deep incisions in their flesh, after the manner of tattooing practised by some other pagan tribes, giving themselves a most hideous and repulsive appearance. They were, moreover, almost constantly at war among themselves or with others, as will more fully appear when we come to describe the respective islands separately.

Hence we cannot but applaud the pious and well meant efforts which were made at an early period by the Church of Rome for the conversion of these pagans to the faith of Christianity, however we may deplore the imperfect religious system of that Church. It appears from the writings of Herrera, the historian of the voyages and conquests of the Spaniards in the West Indies, that Ferdinand and Isabella, from motives of genuine piety, sent out

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several monks of the order of Dominicans to instruct the Indians in the doctrines of the Romish Church with a view to their conversion. It is not certain at what period they commenced their labours, but as early as the year 1503 we find instructions were sent from these sovereigns to the governors of the Spanish colonies that they 'should oblige the *caciques*, or Indian chiefs, to send a certain number of the natives to work in the gold mines and in cultivating the ground, and that on Sundays and festivals they should assemble to hear mass and to be instructed in the Christian faith in the villages of their respective districts.'

This allusion to 'obliging a certain number of the natives to work in the gold mines and in cultivating the grounds' of the Spaniards brings to our notice the commencement of that system of cruelty, oppression, and bondage which, not only neutralised the efforts of the missionaries, but ultimately led to the entire extermination of the hapless aborigines. The lust of gold and the greed of gain by which the early Spanish colonists were animated triumphed over every other consideration and resulted in deeds of cruelty and blood appalling to contemplate, as will further appear in the sequel.

The rapidity with which the aborigines of the West Indies melted away under the cruel treatment of their oppressors is almost incredible, were it not attested by several independent eyewitnesses. That the islands were generally densely populated when they first came under the notice of Europeans is admitted on all hands; and Bartholomew las Casas, who had accompanied his father when a mere youth in the first voyage of Columbus and who became an ecclesiastic on purpose that he might offer himself as a missionary to the Indians, estimates their original number at *six millions*. And yet this vast multitude of people decreased from year to year under the cruel treatment to which they were subjected. Nor is this

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matter of surprise when we pause for a moment to consider the facts of the case. The Indians were naturally of a light, slender make, effeminate in their habits, and unaccustomed to hard or continuous labour. The Spaniards, after reducing them to a state of abject slavery, required of them arduous toil; and when they were unwilling or unable to perform it, they were beaten and otherwise abused in the most cruel manner. Sometimes they were indiscriminately chained together and obliged in that condition to work for their iron-hearted masters. It was no uncommon thing for poor Indians to sink beneath their load of oppression and to die on the spot from the inhuman maltreatment of their oppressors. And when they succeeded in making their escape to the mountains, as was sometimes the case, they were pursued by bloodhounds kept for the purpose and shot down like wild beasts and their bodies given to the dogs!

'The extirpation of the natives seemed to be the object at which the Spaniards aimed,' says one of the historians already mentioned; 'for they separated the sexes from each other and all intercourse between them was forbidden. The men were condemned to labour and perish in the mines, and the women frequently expired in the fields, which they were obliged to cultivate. Neither groans, nor tears, nor the tenderest calls of nature could move their unfeeling oppressors to relax their tyranny. Their provisions were dealt out to them in such stinted quantities that it seemed better calculated to protract existence and to lengthen their misery than to enable them to live. The mothers frequently expired under the joint pressure of hunger and fatigue, clasping in the agonies of death their dead or dying infants to their breasts, shrivelled and contracted for want of a proper supply of milk.'

If the object at which the Spaniards aimed was the extirpation of the native Indians, in the course of a few years, it was fully realised in the larger islands; whilst

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in the smaller ones they lingered a little longer, as we shall have to notice further on, till they had ultimately all perished under the iron rule of their oppressors.

PRESENT POPULATION.

Although many of the West India Islands became gradually but speedily denuded of their aboriginal population by the cruel oppression of their Spanish invaders, it must not be supposed that they were left without inhabitants. The enterprising but unscrupulous colonists must have labourers to till their grounds and work their mines; and when the slender and effeminate natives failed to answer this purpose and were rapidly wasting away under the cruel treatment of their oppressors in the manner we have mentioned, considerable anxiety was felt as to how their places could be supplied. At first it was resolved to forcibly transport the aborigines from those islands that were not yet colonised to others where their labours were more especially required. Under this system tens of thousands of poor Indians were dragged from their island homes and doomed to a life of hopeless bondage, incessant toil, and cruel usage on the plantations and in the gold mines of the Spanish colonists. These, being no more hardy or better adapted for the purpose than the rest, soon shared the fate of their hapless brethren who had passed away before them, and the lack of labourers was as severely felt as ever.

At length the idea was suggested that African negroes would be better adapted for the endurance of incessant toil under a tropical sun than the frail, listless Indians. Hence arose the infamous slave trade, for it was well known that negroes could only be obtained by forcible means and by reducing them to a state of perpetual bondage. As early as 1503 a few Africans were stolen away from their native land and transported across the Atlantic, and it was soon found that one of these could do as much work as four

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Indians. The sable strangers were moreover found capable of adapting themselves to their new and arduous position in a manner which could hardly have been expected, seeing that they had been accustomed to a life of freedom in their own country. Nor did they droop and die and waste away under the rigorous treatment which they received at the hands of their hard and unfeeling taskmasters as the Indians had done. When most favourably circumstanced, they even increased in number and encouraged the hope of their owners that they would prove a hardy and useful race of labourers.

The value and importance of negro slaves as agricultural labourers and domestic servants within the tropics was no sooner thus ascertained than a powerful impetus was given to the horrid slave trade. It henceforth became a regular authorised and systematic species of traffic. Thousands of man-stealers were employed in Africa to capture and bring down to the coast the poor, hapless victims, and hundreds of vessels were constantly engaged to convey them across the Atlantic. And although the Spaniards led the way in this infamous business it was not long confined to them. As other nations obtained possessions in the West Indies they eagerly entered into the slave trade, directly or indirectly, and so became sharers in the guilt as well as in the pecuniary gain which it secured. Before the middle of the seventeenth century this traffic in human beings was in its full vigour, and almost all Europe was implicated in buying and selling negroes. It is stated by Macpherson, in his *History of Commerce*, that 'the number of Africans shipped in 1768 by all nations for America and the West Indies was estimated at 97,000: of these the British shipping took 60,000 and the French 23,000, the remainder being divided in small portions among ships of other nations, the Portuguese at that time only taking 1700.' In succeeding years the slave trade became still more exten-

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sive, and it has been estimated that in the course of a single century no fewer than 2,130,000 negroes were dragged away from their native land and transported to the British West Indies alone, independent of the vast numbers enslaved by other nations.

In this way it came to pass, in the course of time, that the respective islands and continental colonies of the West Indies were populated chiefly by negro slaves, imported from Africa, and their descendants, the number of Europeans and free blacks and persons of colour being comparatively small. It might be interesting to dwell upon the condition of the people and the state of society in the sunny Isles of the West in the palmy days of slavery, during the transition period between slavery and freedom, and after the glorious emancipation as we witnessed them many years ago; but our limited space forbids enlargement. A very brief reference here to these and kindred topics must suffice, as some of them will necessarily come up again in connection with the history of each island of the Western Archipelago.

We may briefly remark, however, in passing that the condition and treatment of negro slaves in the West Indies in days of yore depended largely on the character and disposition of their owners and the managers of the estates on which they laboured. During our residence in several of the colonies we were favoured to witness some pleasing instances of humanity and kindness on the part of West India planters in the treatment of their servants; and we have visited estates where there was nothing to be seen or heard to offend the most sensitive mind, the proprietor dwelling among his people like the father of a large family, looking upon his slaves as his children rather than as his goods and chattels. We confess, however, that this was the exception to the general rule. In most instances the slaves were treated with extreme rigour, their food and clothing being always coarse and sometimes insufficient; their daily tasks of labour unreasonably arduous, and the

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punishments administered for real or imaginary faults cruel in the extreme. We have personally witnessed cases of cruelty and oppression, involving the imprisonment, bodily torture, unmerciful flogging, and mental anguish of poor slaves, the mere recital of which would be appalling to the reader; but we forbear and take refuge in the pleasing thought that these things are past and gone for ever and can never occur again.

At an early period the policy of many of the West India planters seemed to be that of 'using up' the slaves by excessive labour and hard treatment, believing it to be cheaper to purchase fresh negroes from Africa in the place of those who were thus brought to a premature grave than to lengthen the lives of their servants by permitting lighter toil and kinder consideration. But after the year 1808, when the African slave trade was prohibited by the British government, slaves could only be introduced to the colonies by a system of adventurous smuggling, and the price of negroes rose to such a point that the owners of slaves were compelled to treat them with more humanity that their lives might be lengthened, and the enhanced cost of supplying their places be avoided, on the same principle that the farmer is led to ease the burden of his cattle and to give moderate attention to their daily wants. In response to the voice of the people of England the British government moreover interposed to mitigate the condition of the poor slaves by requiring that they should be fed and clothed according to a certain specified ratio; that husbands, wives, and children should not be separated when sold by one planter to another; that women should not be flogged, &c. Still in its most mitigated form slavery was *slavery*, and the lot of the poor negroes was hard in the extreme. Nor should it be forgotten that their condition would have been still worse if it had not been for the ameliorating influence of Christianity which was brought to bear upon them by the self-

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denying labours of the missionaries sent out by different benevolent societies. Many a poor slave has been sustained and comforted amid his sufferings and sorrows by the hopes and consolations of the Gospel, and tens of thousands have been, through the mercy of God in Christ Jesus, safely landed in that place 'where the wicked cease from troubling, and the weary are at rest.'

At length the philanthropists of England, backed by the voice of the nation, demanded the entire emancipation of the slaves in the West Indies and elsewhere, and the British parliament in passing an act to secure this object agreed to give £20,000,000 sterling to their owners as compensation for the loss they were supposed to sustain by this arrangement. This noble measure was fully carried out, after a previous period of transition, in 1838, when 800,000 negro slaves emerged from their long and dark night of cruel bondage into the glorious light of civil liberty. Nor will the present writer ever forget the scenes which he witnessed on that memorable occasion. The people had been prepared for this great change in their condition by the general diffusion of religious truth among them through the untiring labours of the missionaries, and multitudes received the boon of freedom as from heaven, blessing and praising God for having in His infinite mercy visited and redeemed His people. There was henceforth a large increase in the attendance on public worship, and many of the emancipated slaves were induced to engage heartily in the service of the Lord and to unite themselves to His Church and people. It soon became necessary to enlarge many of the existing places of worship and to build new ones, as well as to establish Christian schools in every direction to provide suitable education for the rising generation and the newly enfranchised people generally. The result of these and other philanthropic measures inaugurated by Christian missionaries of different denominations has been a marked

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improvement in the intelligence and social and moral condition of all classes delightful to contemplate.

The present population of the West Indies consists chiefly of whites, blacks, coloured persons, and coolie emigrants from the East Indies and China. The whites, who are comparatively few in number, include English, Scotch, and Irish planters, merchants, and their respective subordinates, together with a few naval, military, and civil officers in the service of government. There is also a class of whites technically called *creoles*, because although the descendants of Europeans they have been born in the country, and regard it as their home, whilst the others are mere sojourners. The blacks are the descendants of Africans torn away from their native land and reduced to a state of abject slavery, but now happily free, as already stated. These are by far the most numerous class of West Indians; and since their emancipation they have rapidly advanced in respectability, learning, and general intelligence, notwithstanding the disadvantages under which they have laboured from the foolish prejudice of caste and complexion which has long been so prevalent.

The numerous and respectable class known as coloured persons also occupy a prominent position in the West Indies. These are of various shades of complexion, including the comparatively fair mestizo, the yellow mulatto, and the olive and brown quadroon. It is a remarkable circumstance that these look down upon the blacks with as much class prejudice as the whites entertain towards them, all parties forgetting, apparently, that 'God has made of one blood all nations of men to dwell upon the face of the earth,' and that, however we may differ in language, complexion, or condition, we are all brethren and ought to estimate one another according to intellectual and moral character, and not according to the colour of our skin or condition in life. The coloured people of the West Indies have always been more favourably circum-

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stanced than the blacks. They have most of them been free from their birth, and consequently enjoyed the privileges of education and social position unknown to the poor slaves. These privileges have in many instances been improved by diligent self-culture, and several intelligent young men of colour of our acquaintance have risen to positions of honour and respectability as merchants, government officers, physicians, teachers, and Christian ministers.

Soon after the emancipation of the slaves in 1838 there was a gradual influx of Indian coolies and Chinese emigrants into some of the colonies to supply the alleged lack of labour occasioned by many of the newly liberated negroes forsaking field labour and seeking to improve their condition in life by engaging in lighter employments as mechanics, shopkeepers, porters, and clerks in warehouses, &c. The coolie labourers generally came to the West Indies under engagements for a term of years, under government regulations, at the close of which they were to be conveyed back to their native land if they wished to return. Many of them have so returned from time to time, carrying home with them large sums of money, which they had earned during their term of service. Many others have preferred to remain and have made the West Indies their adopted country. Unfortunately these people have brought with them their idolatry and superstitions and have in many places erected their idol shrines and temples, where they perform their noisy and foolish ceremonies. Their example has thus exercised a baneful influence on their sable neighbours and been productive of evil in many ways without any counteracting influence, very little having as yet been done to propagate the Christian faith among them.

As an appropriate conclusion to this chapter on the West Indies generally we append the following table, giving a bird's-eye view of the respective British colonies at the period of emancipation :—

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TABLE SHOWING THE POPULATION, PRODUCE, IMPORTS, AND EXPORTS OF BRITISH COLONIES FOR 1833.

Places.	Inhabitants.			Produce of			General value of	
	Whites.	Free Coloured.	Slaves.	Sugar.	Rum.	Coffee.	Imports into Britain.	Exports from Britain.
				Cwts.	Gallons.	Lbs.	£	£
Antigua . .	1,370	3,020	29,537	155,514	155,514	242	146,657	123,101
Barbadoes .	15,029	4,326	81,500	336,881	2,357	334	369,828	293,417
Dominica . .	791	4,077	15,392	60,036	36,321	1,016,631	27,478	24,583
Grenada . .	2,154	2,450	23,614	213,160	298,933	28,541	93,015	88,247
Jamaica . .	7,000	30,152	322,421	1,379,347	3,213,503	19,758,603	2,761,483	1,684,726
Montserrat .	331	814	6,262	20,646	49,075	. .	830	7,531
Nevis	700	2,000	9,142	54,236	51,243	1,362	25,223	21,456
St. Kitt's . .	1,612	3,000	19,085	123,452	219,706	44	97,254	71,717
St. Lucia . .	866	2,828	13,348	86,971	12,817	113,517	51,505	37,681
St. Vincent's	1,301	2,824	22,997	261,551	173,262	124	99,891	94,665
Tobago . . .	285	1,195	12,091	93,471	428,810	. .	51,568	49,326
Tortola, &c.	477	1,296	5,399	17,099	. .	. .	5,666	4,922
Anguilla . .	365	327	2,388	. .	. .	. .	. .	. .
Trinidad . .	3,683	16,302	23,776	204,987	12,941	51,502	361,077	252,851
Bahamas . .	4,240	2,991	9,705	. .	. .	195,637	51,524	39,571
Bermudas .	4,181	1,068	4,371	894	2,987	. .	24,817	22,490
Demerara .	3,006	6,360	65,556	780,286	1,859,710	3,447,426	505,236	487,585
Berbice . . .	523	1,161	20,645	110,967	234,618	2,316,909	51,587	51,215
TOTALS . .	47,914	86,191	697,229	4,098,508	6,742,797	26,909,572	4,764,640	3,304,284

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CHAPTER II.

SPANISH ISLANDS.

SPANISH COLONISATION—HISPANIOLA—SAN DOMINGO—HAYTI—CUBA—PORTO RICO—REFLECTIONS.

THAT the whole human family were intended by their common Father in heaven to multiply, to spread themselves abroad in the earth, and to subdue the land and possess it, there can be no doubt whatever, for it is matter of solemn injunction in the sacred records; but this could never mean the extirpation of the weak by the strong, whatever sceptical philosophers may say about 'the survival of the fittest,' &c. It could only mean the occupation of the waste places of the earth by those who required room to dwell in that they might cultivate the ground and cause it to bring forth food for man and beast, whilst irrational creatures were brought under man's control and kept in subjection. Hence when one part of the globe becomes overcrowded with inhabitants who are scarcely able to obtain a comfortable living, whilst other parts remain entirely waste or but partially occupied, emigration and colonisation properly take place in the ordinary course of things. And when they are conducted on Christian principles, with due regard to the rights, conveniences, and improvement of the scattered tribes of aborigines who may be found in the neighbourhood of the countries colonised, the advent of a superior race may be made advantageous to all parties.

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It is to be regretted, however, that this has not always been the case. The history of European colonisation presents to our view some dark and blood-stained pages; and there remains a fearful day of reckoning for those who have been prominent actors in the scenes of cruelty and oppression which have come under our notice. Without any fear of successful contradiction it may be safely asserted that none have been more guilty in this respect than the Spaniards. The record of their early efforts at colonisation in the New World, immediately after its discovery by the enterprising Columbus, as made by their own historians, is calculated to make one blush for poor human nature to think that persons calling themselves men and Christians could be guilty of such atrocities. Some facts illustrative of their cruel treatment of the poor Indians have already been presented and more will necessarily be given in connection with our narrative of the successive colonies which they established in the West Indies at an early period of their history.

HISPANIOLA.

The first European colony planted in the West Indies, or, indeed, in any part of the New World, was that established by the Spaniards on the island of Hispaniola, one of the largest of the group, soon after its discovery by Columbus. It is said to be 400 miles long and 150 broad, of an irregular shape, and situated between Porto Rico on the east and Jamaica and Cuba on the west, with its centre in latitude 19° N. and longitude 71° W. Its superficial area is estimated at 30,000 square miles, being about equal to that of Ireland. Like most of the other larger islands of the West Indies, Hispaniola is rugged and mountainous in its central regions, the peak of La Serrania rising to the height of 9000 feet and that of La Sella to 7000 feet above the level of the sea; other portions of the great Cibao Range being also bold and

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elevated. The mountains are covered nearly to their summits with perpetual verdure, and from them flow numerous streams, which, uniting in four large rivers, refresh and fertilise the beautiful valleys and extensive plains beneath. Wood and water are therefore abundant, and the soil and climate are described as well adapted for the cultivation of all kinds of tropical produce. In other respects this appears to have been a place well adapted for the exhibition of European enterprise in the western world, and the experiment might have succeeded well had its resources been properly developed and wisely applied.

The original native name of this island was Hayti, but the Spaniards called it Hispaniola, or Little Spain, in honour of their native land. It was afterwards designated San Domingo, and then Hayti again, in consequence of the various political and social changes through which it passed in the course of its chequered history, as will be seen in the sequel of our narrative.

The island of Hispaniola was discovered by Columbus, during his first voyage, on December 6th, 1492, soon after leaving San Salvador, where he first landed, as already mentioned. On reaching the shore they put into a small bay, which they called St. Nicholas. Here they tried to communicate with the inhabitants, but without success, as they no sooner saw the large ships approaching their island than they fled to the woods in consternation and dismay. Proceeding along the northern coast they found and entered another harbour, which they named Conception. Here they were more fortunate, for on landing some of the Spaniards overtook a woman who was flying from them and after treating her with kindness dismissed her with a present of such toys as they knew were most valued in these regions. The description which she gave to her fellow countrymen of the pale-faced strangers soon brought a vast concourse down to the shore to see for

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themselves the wonderful sights which were presented to their view.

The natives of Hispaniola resembled those of San Salvador both in their appearance and manners. They were nearly destitute of clothing, but decorated their persons with feathers, shells, and adornments of various kinds. Some of their ornaments were made of gold, which the Spaniards regarded with great interest, and soon induced the simple-minded people to part with them in exchange for bells, beads, pins, and other gaudy trinkets which they had brought from Europe. Indeed, the precious metal seemed more abundant here than at San Salvador, and the strangers were encouraged to hope that they were in a fair way to trace it to its source, although not yet in a position to penetrate to the interior of the country to make further investigation. It was subsequently ascertained that the island, which was very populous, was at this time divided into five districts or provinces, each of which was governed by a *cacique*, or native prince, who exercised supreme authority over the people under his jurisdiction.

Here Columbus was visited for the first time by one of these august personages. He appeared with all the barbaric pomp and splendour characteristic of an uncivilised race, being carried in a kind of palanquin on the shoulders of four men and attended by a retinue of his subjects, who served him with great respect. His deportment was grave and stately—very reserved towards his own people, but with Columbus and the Spaniards extremely courteous. He gave to the admiral some thin plates of gold and a girdle of curious workmanship, receiving in return presents of small intrinsic value but highly acceptable to him, as they were articles such as he had never seen before.

Columbus, still intent upon discovering the gold mines, continued to interrogate all the natives with whom he came in contact concerning their situation. They all con-

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curred in pointing to a certain part of the mountain range called Cibao, at some distance from the sea, and still farther to the east. In hope of reaching the desired spot the expedition sailed farther down the coast in the direction indicated. They next put into a commodious harbour, which they called St. Thomas, and found that district under the government of a powerful cacique named Guacanahari, one of the five sovereigns, already mentioned, among whom the island was divided. He immediately sent messengers to Columbus with many compliments and a present consisting of a mask curiously fashioned, with the ears, nose, and mouth of beaten gold. He moreover invited the admiral to visit him at his place of residence, which was at some distance to the eastward and not far from the coast.

Delighted with the friendly disposition of the native chiefs and people, and anxious to comply with the invitation he had received, on the 24th Columbus weighed anchor once more, with a fair wind and calm sea; but he had not proceeded far before he met with a sad disaster. Amid the multiplicity of his occupations he had not slept for some time, and about midnight, on board his own ship, the *Santa Maria*, he retired to his cabin to take some repose, having committed the helm to the pilot with strict orders not to leave it for a moment. Instead of attending to this injunction, the pilot, fearing no danger, carelessly left the helm to an inexperienced cabin boy, and the ship, carried away by the current, was dashed against the rocky shore. The violence of the shock awoke the admiral, who instantly ran upon deck, where he found all in confusion and dismay. He alone retained his presence of mind, all the rest being at their wits' end. He ordered some of the sailors to man a boat and carry out an anchor astern, but instead of obeying his command they made off to the *Nigna*, the other ship, which was about half a league distant. He then gave orders for the masts to be cut

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away with a view to lighten the vessel; but all his endeavours were too late, as she rapidly filled with water and went to pieces. Owing to the smoothness of the sea and the help rendered by boats from the *Nigna*, all on board escaped safe to land; but the admiral's ship lay with her broadside on the rocks a hopeless wreck.

This appalling accident afforded a fine opportunity of testing the disposition of the native Indians towards the strangers who were thus cast helpless on their shores. Instead of taking advantage of the distress of the Spaniards by doing anything to injure them, the natives lamented their misfortunes with tears of sincere condolence. Yea, they did more than this. Not satisfied with these unavailing expressions of sympathy, they mustered in strong force upon the beach and, with their prince Guacanahari at their head, they generously offered to render all the assistance in their power. Under the direction of Columbus they put to sea in a number of their own canoes and rendered efficient aid in saving whatever could be got out of the wreck, and by the united efforts of so many hands almost everything of value was carried ashore. As fast as the goods were landed the chief in person took charge of them. By his orders they were all deposited in one place and armed sentinels were posted to keep the multitude at a distance in order to prevent them from pilfering or even from examining too minutely the property of the strangers. Next morning Guacanahari visited Columbus on board the *Nigna* and endeavoured to console him for his loss by offering to do everything in his power to repair it.

The condition of Columbus and his companions at this time was truly deplorable; and their troubles were enhanced by the non-appearance of the *Pinta*, the third vessel of the squadron, which had separated from the rest some time before when they first came in sight of Hispaniola. Strongly suspecting that her treacherous

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commander had set sail for Europe that he might be the first to carry home the news of their grand discovery, Columbus resolved to return to Spain himself with as little delay as possible to give his own report to his sovereign and fellow countrymen of what he had done. Many difficulties presented themselves, however, which gave him much anxiety. There remained only one vessel, and that the smallest and least efficient of the squadron, in which to traverse the vast ocean with so many men anxious to return to their native land. To meet the emergency he conceived the idea of leaving a portion of his men on the island till his return, thinking they would thus have an opportunity of studying the language and character of the natives and of preparing the way for the establishment of the first Spanish colony in the West Indies—a work on which he had now set his mind. He was encouraged to come to this decision by the friendly attitude of the Indians, the fertility of the country, and the ample supply of provisions which was cheerfully brought in by the people for their accommodation.

Having carefully concocted his plans the next concern of Columbus was to devise the best means of putting them into execution. He had to consider how he might gain the consent of Guacanahari and his people to his leaving a party of Spaniards in the country as well as to reconcile his own men to the proposed measure. To gain the concurrence of the Indians he resorted to the same kind of scheming which he adopted on some other occasions to accomplish his own selfish purposes; but however ingenious they may appear at first sight, being at variance with truth and candour, they bore bitter fruit in the end. He had heard repeatedly of the warlike attacks which the savage natives of the Windward or Caribbee Islands were in the habit of making upon their more mild and peaceful neighbours inhabiting the Leeward portion of the group. He therefore suggested to the chief Guacanahari and his

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counsellors that by leaving a party of Spaniards on the island with their firearms they would be an effectual defence against their enemies. This idea, so skilfully put before the chief and the simple-minded natives, had its desired effect, and the necessary consent for the formation of the little settlement was given, several of his own men meanwhile volunteering to remain in the country.

The next thing to be considered was the best means of defence for the settlers in case of misunderstandings arising with the natives, and Columbus resolved to erect a fort, which he persuaded the chief and his people would be necessary to defend them against their old enemies, the Caribs. This proposal was also agreed to, and the Indians cheerfully assisted the Spaniards in the building of the fort and temporary houses for their accommodation, little dreaming of what awaited them in time to come, or that they were thus preparing the way for their own bondage, misery, and ruin. But it was even so, as they proved to their sorrow when it was too late.

By the united efforts of the Indians and the Spaniards the fort was finished in the short space of ten days, the materials of the wrecked vessel being utilised for the purpose as far as practicable. A deep ditch was drawn round it, the ramparts fortified with pallisades, and several great guns saved from the admiral's ship were mounted on the top. The fort received the name of Navidad to commemorate the arrival of the Spaniards on Christmas Day. During the time that the work was going on Columbus, by his caresses and liberality, laboured to confirm and increase the high opinion which the natives entertained of the Spaniards. He also sought to impress them still more with the power and superiority of his countrymen by putting them through various warlike evolutions in the presence of vast multitudes of people. The simple, unsuspecting Indians were surprised and delighted with all they witnessed, but when the big guns were simul-

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taneously and suddenly fired from the newly erected fort they fell flat on the ground, covering their faces with their hands in astonishment and dismay. Nor were they less surprised with the effect produced by the cannon balls, which were discharged into a grove of trees below the fort, being convinced that no enemy could resist the power of men who had the command of such destructive weapons, and who came armed with thunder and lightning with which to subdue them.

After having made the necessary preparations Columbus selected thirty-eight of his men to remain in Hispaniola and placed them under the command of Diego de Arado, a gentleman of Cordova, investing him with supreme authority as governor of the infant settlement. He strictly enjoined the men to maintain a spirit of concord among themselves, to yield implicit obedience to their commander, to avoid giving offence to the natives by any violence or exactions, to cultivate the friendship of the chief Guacanahari, but not to put themselves in his power by straggling in small parties or marching too far from the fort. He moreover promised to mention them favourably to the king and queen of Spain and to return as soon as possible with reinforcements and supplies to strengthen and to extend the infant colony. He then weighed anchor and set sail for Europe on January 4th, 1493, falling in on the 6th with the missing *Pinta*, in which Pinzon, her commander, had been all the time exploring the other side of the island without making any discoveries of importance.

Had the judicious and humane instructions of Columbus to the men whom he left in Hispaniola been attended to all might have been well and the first attempt at colonisation by the Spaniards in the West Indies might have proved successful; but it was not so. The general had no sooner taken his departure than the men he had left behind, throwing off all disguise, conducted themselves in

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a most shameful manner both towards their commander and to the natives, who had been so kind to them. They declared their independence and gave themselves up to the gratification of their evil passions without restraint. The gold, the women, the provisions of the natives, and their property in general were all the prey of the licentious Spaniards. They roamed in small parties all over the island, extending their rapacity and insolence to every district, and their approach in the respective localities which they visited was invariably dreaded by the people, who had learnt what to expect from the remorseless and unfeeling conduct of the pale-faced savages who had invaded their country.

Gentle and timid as the Indians naturally were, these unprovoked outrages at length exhausted their patience and aroused their courage in self-defence. The cacique of the mountainous regions of Cibao, whose country the Spaniards chiefly infested on account of the gold which it contained, surprised and cut off several of them whilst they carelessly roamed about committing the most outrageous crimes and appearing as careless as if their conduct were perfectly inoffensive. He then assembled his subjects and made a determined attack upon the cruel invaders, surrounding and setting fire to the fort and putting to death every foreigner who came in his way. Some of the Spaniards were killed in their feeble efforts at self-defence, whilst the rest perished in vainly attempting to make their escape. Guacanahari, whom all the exactions of the merciless whites had not entirely alienated, strange to say, took up arms on their behalf, and against the neighbouring Indian chief and his people, who had resolved to extirpate them. But he failed in his object and received a serious wound in the contest, by which he was confined to his house for a length of time, during which he sincerely mourned the fate of the Spaniards, every one of whom was cut off.

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Columbus returned to Hispaniola on the 22nd of the following November, after an absence of eleven months, and was distressed beyond measure to find that the first Spanish colony planted in the West Indies had been completely swept away in the manner just stated. Some of his officers would have had him to deal out summary vengeance upon the Indians by proclaiming a war of extermination against them, but the general was too wise for this, having soon satisfied himself by information obtained from his friend Guacanahari and others that the Spaniards had brought destruction upon themselves by their own outrageous conduct towards the natives. Having brought with him several ships and a large number of fresh colonists, as well as an ample supply of stores from Europe, Columbus now set about the establishment of a new settlement on a more substantial basis. In carrying out this object he made choice of a situation more healthy and commodious than that of Navidad. He traced out the plan of a town in a large plain near a spacious bay, and obliging every man to put his hand to the work, on which their common safety depended, the houses and ramparts were soon so far advanced by their united labour as to afford them shelter and security. This rising city, the first that the Spaniards founded in the New World, was named Isabella in honour of the Queen of Castile.

In carrying out this necessary work Columbus appears to have dispensed with the assistance of the Indians and to have relied chiefly on the efforts of the new colonists just arrived from Spain. But whilst thus endeavouring to avoid one evil he soon found himself plunged into another, the indolence and mutinous disposition of his followers embarrassing him at every turn. Many of them were gentlemen unaccustomed to the fatigue of bodily labour, and all had engaged in the enterprise with the anticipation of being speedily enriched without the inconvenience of

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much physical effort. But when, instead of that golden harvest which they had expected to reap in comparative ease and comfort, the Spaniards saw that their prospect of wealth was remote as well as uncertain, and that it could not be attained without persevering industry in a climate somewhat trying to the health of Europeans, their disappointment was great and they abandoned themselves to feelings of despondency and discontent. In vain did Columbus endeavour to revive and encourage them by pointing out the fertility of the soil and the specimens of gold which were daily brought in from different parts of the island. They had not patience to toil and wait for the gradual returns which the former might yield, and the latter they despised as scanty and inconsiderable. Hence the spirit of disaffection spread and might have been fatal to Columbus and the infant colony also. But happily he discovered it; and, seizing the ringleaders, he punished some of them and sent others as prisoners to Spain, whither he despatched twelve of the ships which had served as transports with an earnest request for reinforcements of men and a large supply of provisions.

Meanwhile, in order to banish that indolence and dissipation which allowed his people to brood over their disappointments and foster the spirit of disaffection, Columbus planned several expeditions into the interior of the island. He sent a detachment under the command of Alonzo de Ojeda, a vigilant and enterprising officer, to visit the mountainous district of Cibao, which was said to yield the greatest quantity of gold, and soon afterwards he followed him in person with the main body of his troops. In this expedition he displayed all the pomp of military magnificence that he could exhibit in order to strike the imagination of the natives with the superiority of the white strangers. He marched through the villages with colours flying, with martial music, and with a small body of cavalry that paraded sometimes in the front and

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sometimes in the rear of his army. As these were the first horses that had been seen in the New World, where there were no large quadrupeds of any kind, they were objects alternately of admiration and fear. Some regarded them as rational creatures, and, believing the horse and his rider to form one animal whose impetuosity and strength were irresistible, they fled before the advancing cavalcade in terror and dismay. But whilst Columbus endeavoured thus to impress the natives with a dread of his power, he did not neglect the means of conciliation to gain their confidence and esteem; and if the Spaniards generally had been actuated by the same principles of humanity and justice, the fate of the poor aborigines would have been very different from that which we find recorded in the pages of their own historians.

The district of Cibao answered the description given by the natives. It was mountainous, rugged, and uncultivated, but in every river and brook gold was found either in nuggets or in grains, some of which were of considerable size; but the laborious process of washing was required to separate them from the soil and sand in which they were imbedded before they could be obtained in any considerable quantity. The Indians had never opened any mines in search of gold. To penetrate into the bowels of the earth and to refine the rude ore were operations too complicated for their slender talents and feeble industry. Nor did they estimate the precious metal so highly as to prompt them to any great efforts for its acquisition. The little that they required for their ornaments was easily picked up in the beds of the mountain rivulets as the water subsided after heavy rains. But the Spaniards saw at a glance the riches of the country, and, to secure its possession, Columbus built a fort in the most favourable position he could select, which he called St. Thomas, by way of ridicule, it is said, of some of his incredulous followers, who would not believe that the country produced gold

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until they saw it with their eyes and touched it with their hands.

Having at length established something like order and subordination among his followers, Columbus made arrangements for prosecuting his discoveries in other lands; and, committing the government of the infant colony in Hispaniola to his brother Don Diego, who had accompanied him from Spain, he left the island with three ships on April 24th, 1494. He was absent on an exploratory tour on this occasion five months and on his return he was delighted to find his other brother Bartholomew at Isabella as well as Don Diego, the governor *pro tem.* This circumstance was very gratifying to all parties, as the three brothers had not thus met for thirteen years. Nothing could have been more opportune or welcome to the admiral than this accession to the strength of the colony, as he stood in great need of counsel and support, everything having gone wrong, as usual, during his absence. According to the testimony of Herrera, the historian, 'no sooner had Columbus left the island than the soldiers, under Margarita, the officer in command, as if they had been set free from discipline and subordination, scorned all restraint. Instead of conforming to the instructions they had received, they dispersed in straggling parties over the island, lived as they pleased upon the natives, seized their women, and treated that inoffensive race with all the insolence of military oppression.'

This violent conduct on the part of the colonists towards the aborigines, added to their former ill-treatment, hastened matters to a crisis. So long as the Indians had any prospect that their sufferings might come to an end by the voluntary departure of the invaders, they submitted in silence and dissembled their sorrow; but they now perceived that the yoke would be as permanent as it was galling. The Spaniards had built a town and surrounded it with ramparts, they had erected forts in different

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places, they had moreover inclosed and brought under cultivation several fields; and ere long they returned to their former practice of compelling the natives to work for them without offering them any appropriate remuneration. From these and other circumstances the Indians saw clearly that the Spaniards had come, not merely to visit their country, but to settle in it and perhaps to take it from them altogether. Hence they were goaded almost to desperation and began to concert measures for the expulsion or extermination of their enemies. Some of the caciques had already surprised and cut off several stragglers, and the main body of natives only awaited a signal from their leaders to fall upon the colonists in retaliation for the grievous wrongs which they had so long endured.

Such was the state of affairs when Columbus returned to Hispaniola and met with his brother Bartholomew, just arrived from Europe, as stated above; and the three brothers, after mature deliberation among themselves and with the leading Spanish colonists, came to the conclusion that it was necessary to resort to arms in defence of themselves and their settlement. A conflict between the naked aborigines, armed with clubs, sticks, wooden swords, and arrows pointed with bones and flints, and European troops well disciplined and provided with guns and other formidable instruments of destruction might appear in the opinion of some a trifling affair; but it was not so in the estimation of the Spaniards, who evidently felt their perilous position. The natives were very numerous, whilst the Spaniards were reduced to one third of their original strength by the wasting influence of the climate and the fatal disease with which they had been attacked from time to time. They were moreover suffering from want of provisions, which the natives no longer brought in for their use. The body of colonists who took the field on March 24th, 1495, consisted only of two hundred foot, twenty horse, and twenty large dogs; and however strange it may seem to

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mention the last as composing part of a military force, they were not by any means the least formidable and destructive of the whole when employed against the naked and timid Indians, who had on former occasions witnessed the ferocity of the bloodhounds. All the caciques of the island, with the exception of Guacanahari, who still retained an inviolable attachment to the Spaniards, were arrayed against Columbus, with a host of warriors amounting, according to the Spanish historians, to 100,000 men. Instead of attempting to draw the Spaniards into the fastnesses of the mountains, where they would have had some advantage, the simple-minded natives assembled their forces in Vega Real, the most open plain in the country. Columbus did not allow them time to perceive their error or to alter their position. He attacked them during the night and obtained an easy victory. The consternation with which the Indians were filled by the noise and havoc made by the firearms of their enemies, the impetuosity of the cavalry and the fierce onset of the dogs was so great that they threw down their weapons and fled in dismay without making any serious resistance. Many were slain; more were taken prisoners and reduced to perpetual servitude; and so thoroughly were the rest intimidated that they henceforth abandoned themselves to despair, regarding their remorseless invaders as invincible.

After this Columbus and his brothers spent several months in marching through the island with their small remnant of Spanish troops, subjecting the people to their authority without meeting with any serious opposition. They now imposed a tax upon all the inhabitants above the age of fourteen. Each person who lived in the districts where gold was found was obliged to pay quarterly as much gold dust as filled a hawk's bell; from those who lived in other parts of the country twenty-four pounds of cotton were demanded. This was the first regular taxation

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of the Indians, and served as a precedent for exactions still more intolerable in after years. Being required to cultivate their grounds and to bring in a stated supply of provisions to the settlement at Isabella for the Spanish colonists, when driven to desperation the Indians at length conceived the idea of starving their enemies by ceasing to plant provisions and by neglecting their grounds entirely. This course distressed the Spaniards greatly, but they received occasional supplies of food from Europe, whilst the natives were left entirely destitute; so that the fatal consequences of their folly rested most heavily upon themselves, and hundreds of them perished from disease and famine. Many more died from the cruel treatment of their oppressors, which became more rigorous in proportion as they were thwarted in their selfish purposes.

SAN DOMINGO.

On the departure of Columbus for Europe he left the colony under the care of his brother Bartholomew, whom he appointed *adelantado*, or lieutenant-governor, with full power to carry out certain changes which were deemed necessary for the future welfare of the settlement. One of these was the removal of the headquarters of the government from Isabella to a more eligible site on the opposite side of the island. There the foundation of a city was laid, called San Domingo, which in after years became a place of great importance as the capital of the colony, the seat of the supreme courts, and the centre of Spanish power and influence in the western world. As this city increased in magnitude and rose in splendour, being selected as the place of residence by most of the colonists of note, who continued to arrive from Europe, it henceforth gave its name to the colony and the island—or at least to that portion of it occupied by the Spaniards, which was no longer spoken of as Isabella or Hispaniola, but as San Domingo. The progress of the settlement in population,

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wealth, and power was henceforth rapid and striking. There were erected in the course of time spacious and elegant mansions, splendid churches, and a grand viceregal palace, which was occupied by Columbus himself when resident in the island and by his brother Bartholomew in his absence.

But this change of name and this progress in population, power, and influence did not bring lasting peace and permanent prosperity to the Spanish colony of San Domingo. Its history from beginning to end, as recorded by Spaniards themselves, presents to our view a succession of scenes of war, cruelty, crime, and commotion most appalling to contemplate. To trace these in detail, through all their windings and complications, would be a painful process both to the reader and the writer, even if space permitted, and such a course of study could result in no good. A very brief outline of the principal events which characterised the rule of the Spaniards in this portion of the New World must therefore suffice, as we are anxious to pass on to the consideration of scenes and incidents which, we trust, will prove more interesting to our readers generally, and especially so to the genuine Christian philanthropist.

The lapse of time witnessed no improvement in the condition and treatment of the poor Indians, who were fast dwindling away under the iron rule of their oppressors. Columbus himself seems gradually to have degenerated in his feelings of humanity towards them, whilst his brothers and the rest of the Spaniards manifested an undisguised spirit of malignity and revenge. When left in supreme command at San Domingo, Bartholomew, not only employed the aborigines, who had been reduced to slavery, in rigorous and unreasonable labour connected with the public works of the rising city, he also sent out expeditions to every part of the island not previously visited for the purpose of quelling petty risings which were constantly occurring, enforcing payment of the taxes, and

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the reduction of the natives hitherto regarded as free to a state of perfect vassalage. Successive governors acted in the same manner, and the Spaniards generally seemed inspired by a spirit of oppression towards the natives. As colonists arrived from Spain to open and work gold mines in the district of Cibao or to lay out and prepare plantations for the cultivation of sugar, cotton, and other tropical produce, the hapless Indians were apportioned out to them and put to labour in a manner far beyond their physical powers of endurance; whilst they were at the same time treated with a measure of cruelty and rigour shocking to contemplate. So complete was their slavery that in process of time it came to pass that a certain number of Indians were attached to each estate or allotment of land and transferred with it in case of sale as common goods and chattels.

The result of such treatment may be readily imagined when it is remembered that the aborigines were a delicate, effeminate race and had never been accustomed to arduous and continuous labour. Worn down with incessant toil, cruel usage, and mental anguish, they sickened and died at an alarming rate. It is stated on good authority that when the island was first discovered by Columbus the number of natives was not less than 1,000,000 and that in the course of fifteen years they were reduced to 60,000; whilst seven years later, when, in 1508, Albuquerque entered upon his office as governor of San Domingo, these had dwindled down to 14,000. And even this comparatively small remnant continued to decrease and melt away so rapidly that the Spanish colonists began to apprehend that they would soon be left without labourers to work in the mines, to cultivate the ground, and to perform other manual labour which could not be done by Europeans in a tropical climate.

To meet the emergency and to supply the places of the aborigines, who were dying off so rapidly, the idea was

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suggested of bringing over the natives of the neighbouring islands, as mentioned in the last chapter. This scheme, having been sanctioned by Ovando, the governor, and by Ferdinand, the king of Spain, was forthwith adopted, and the Bahamas were soon robbed of 4000 of their inhabitants, who were 'decoyed on board the Spanish ships by false representations and carried away to toil and suffer and to mingle their tears and groans with the surviving Indians in the mines and swamps of San Domingo.'

The experiment of enslaving the natives of the neighbouring islands was no sooner tried than it was made evident to the planters and miners of San Domingo that they were no more hardy or better adapted to endure continuous labour than the delicate aborigines of Hispaniola. They consequently shared the same fate as their unfortunate predecessors. When reduced to the number of 14,000 they were put up in lots and sold to the highest bidders; and in the course of a few years the entire race of Indians, once so numerous in the island, perished and disappeared from the face of the land.

Several years before the entire extinction of the Indians in San Domingo the planters had begun to import negro slaves from the coast of Africa, whom they found much more hardy and better able to endure the severe labour required from them, both on the plantations and in the mines, than the effeminate aborigines. It does not appear from the Spanish historians that the Africans were treated with much more kindness and consideration than the Indians had been before them, but they bore up under what they had to pass through with comparative indifference and even with characteristic cheerfulness of spirit. Instead of wasting away, as their predecessors had done, they actually increased in number in the ordinary course of nature; and when they proved themselves to be such excellent labourers in a tropical climate many more of their sable countrymen were imported. In proportion as

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the number of colonists was increased by fresh arrivals from Europe additional cargoes of slaves were brought across the Atlantic from Africa to meet the demand for labourers; and thus it came to pass, in process of time, that the bulk of the population of the island consisted of the tens of thousands of negro slaves who had been dragged away from their native country and of their descendants born in the land of their exile. There were, of course, a considerable number of coloured creoles—a mixed race, the progeny of their Spanish masters and their negro mothers —with a fair proportion of pale-faced Spaniards of European or colonial birth. Hence the population of San Domingo has continued to present to the view of the voyager this heterogeneous and mixed character to the present time amid all the political and social changes through which the island has passed.

On turning our attention to the early civil history of San Domingo scenes of contention, litigation, insurrections, and revolutions present themselves to our view, painful to contemplate, but which can be only briefly alluded to in this place. On the death of Columbus his son Don Diego claimed his titles, honours, and emoluments, and proceeded at once to San Domingo to take charge of the colony as supreme governor and ruler. He was accompanied thither by his brother, his uncles, and his wife, whom the courtesy of the Spaniards honoured with the title of vice-queen, and a numerous retinue of both sexes born of good families. He lived in a style of splendour and magnificence hitherto unknown in the New World, and the family of Columbus seemed now to enjoy the honours and rewards due to his native genius of which he himself had been so cruelly defrauded. This grand display gave *prestige* to the colony and added to the respectability and number of its European population by drawing to the shores of San Domingo a class of Spaniards of a higher social scale than those who had previously emigrated from the mother

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country. For a length of time the colony prospered, cultivation was extended, the gold mines were worked with vigour and profit, and a small settlement was formed on the adjacent barren island of Cubagua, where pearl oysters were obtained by diving, which added to the value of the exports.

At length, however, when the attention of the Spaniards was drawn to the American continent by the discoveries and conquests of Cortes, Pizarro, and others in Yucatan, Mexico, and Peru, the colony of San Domingo rapidly declined, many of the most wealthy and influential inhabitants being induced to remove to the newly discovered regions. From this and other causes the export of colonial produce continued to decrease from year to year till the settlement was reduced to a low and miserable condition, cultivation being neglected and many once flourishing estates turned into pastures for cattle. Matters were made still worse by the perpetual recurrence of internal discord, insurrections, and petty wars with the buccaneers, a wild and lawless class of pirates, who infested the neighbouring islands and seas for the avowed purpose of robbery and plunder.

The disaffected and unsettled state of society in San Domingo which existed for many years, together with the neglect of the mother country, the attention of which was drawn to the new discoveries on the continent, and the demoralised state of all classes gradually prepared the way for the great revolution which eventually followed. This important event was moreover hastened by the appearance on the scene of a rival power, which exerted a distracting influence on the original colony. For many years the whole island was, in a sense, in the possession of the Spaniards, but in 1670 the French obtained a footing on the western coast by means of which our limited space will not admit of a detailed narrative. Suffice it to say that they gradually increased in number and influence till the whole of that part of the island fell under their

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influence. One of the first places where they obtained a settlement was Port de Paix, immediately opposite the island of Tortuga, once celebrated as the stronghold of the buccaneers, many of whom were French, and took an active part in the founding of the new colony.

The unsatisfactory state of things in France during the last century induced many of the inhabitants to leave their native land, several of whom emigrated to San Domingo and entered upon the work of European colonists with a measure of zeal and enterprise which could scarcely fail of success. They brought large tracts of virgin soil under profitable cultivation, laid out extensive sugar estates, and purchased and imported tens of thousands of negro slaves to toil in a tropical sun for their advantage. The same taste and elegance which were displayed in France the emigrants introduced into San Domingo, and were seen in the erection of beautiful cities and splendid mansions and in the adornment of their magnificent sugar and coffee estates.

As might have been expected, the French and Spanish colonists of San Domingo were far from friendly with each other. Petty wars and contentions were of constant occurrence. Nor were the Spaniards or the French at peace among themselves or with their respective parent governments for long together. In process of time, after many sanguinary conflicts between the Spanish-speaking and French-speaking inhabitants of San Domingo of different complexions, by a mutual agreement the island was divided into two parts; the eastern portion, amounting to about two thirds of the whole, falling to the lot of the former and the western portion, comprising the remaining third, being possessed by the latter. After numerous insurrections, conflicts, and appalling scenes of carnage and bloodshed each party succeeded in casting off the yoke of European government and in erecting themselves into separate and independent republics, composed chiefly of

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black and coloured persons, most of the whites having left the country. The Spanish-speaking republic is known as San Domingo, whilst the French-speaking republic has taken the name of Hayti, the original native name of the island before it was called Hispaniola by the Spaniards.

The inhabitants of San Domingo are generally of a lighter shade of complexion than the Haytians, as they include many who are of Spanish descent and probably those of the mulattoes who escaped with life in the sanguinary wars which for so many years desolated the island. The Haytians are, for the most part, descendants of the negro slaves who revolted and threw off the French yoke. They are generally dark as jet, with comparatively few of lighter hue mixed up with them. Both peoples have displayed some excellent qualities, and they might have done well after all the vicissitudes through which they have passed if they had been favoured with a firm and stable government. They possess a splendid country, with a soil and resources capable of large and profitable development. The progress already made clearly indicates what might have been done under more favourable conditions.

The capital and seat of government of the San Domingo Republic is the old city of San Domingo, founded in the time of Columbus, and situated on the right bank of the river Ozama, in the south-eastern portion of the island. It was once the most magnificent city of the western world, most of the buildings being substantial structures of elaborate masonry. Many of these have now fallen into decay, and the dwellings erected in modern times are of a more humble character. The remains of the palace of Columbus are majestic in their ruins, and there are other evidences of the former splendour of this once famous place. There is a grand old cathedral, massive in its structure, but not very elegant in its adornings. It was here where the remains of Columbus were interred when

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brought from Europe, where he died, and where they rested in peace for many years till removed and deposited in a splendid mausoleum prepared for their reception at Havannah, in the neighbouring island of Cuba. The president of the republic and other functionaries have official residences in the city, which has strong fortifications and is surrounded by a wall, the gates of which are shut and guarded at night. There are numerous monastic buildings and other ecclesiastical structures in the city, but the inhabitants, who are professed Roman Catholics, cannot by any means be said to be a religious people.

HAYTI.

As already intimated, the first large West India island discovered by Columbus was called by the natives Hayti. It was afterwards designated Hispaniola and then San Domingo, the last name being at length confined to the eastern portion when it became the seat of an independent Spanish-speaking republic, with the ancient city of San Domingo as its capital, the remaining section in the west being again called Hayti after the organisation of another republic speaking the French language. The two names last mentioned are now generally used to designate the two distinct portions of the island with their respective republics, and this should be borne in mind by the reader to prevent confusion when studying the history and geography of a country which has passed through so many changes with several names differently applied at different periods.

The western portion of the island, now known as Hayti, although not so large in extent, resembles in its main features the eastern section called San Domingo. It is wild, mountainous, and romantic in its interior regions, with extensive forests, intersected by deep ravines, through which flow gurgling streams that expand into considerable rivers, fertilising the valleys and plains below as they

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wend their way to the ocean. These valleys and plains possess a fruitful soil well adapted for the cultivation of the sugar-cane, cotton, coffee, tobacco, and other kinds of tropical produce, in addition to fruits and vegetables required for home consumption.

About the middle of the sixteenth century a lawless band of buccaneers, most of whom were French, watching their opportunity when the Spanish colony in the east was in a depressed and unprotected state, effected a landing on the western shores of San Domingo and proceeded to form a settlement. For some time their attention was directed almost exclusively to hunting the wild cattle, which had multiplied and become very numerous in the mountainous districts of the interior. But when this source of profit began to fail they turned their attention to agriculture, and being joined from time to time by vast numbers of emigrants from Europe, the foundation of the French colony was laid on what appeared to be a permanent and stable foundation as already intimated. The most fertile land in various localities was laid out in sugar, coffee, and cotton plantations, thousands of negro slaves were purchased and imported from Africa every year, and the colony rapidly advanced to a state of prosperity which cast the Spanish settlement on the other side of the island altogether into the shade. In 1789 it had so far advanced that its imports and exports were valued at upwards of £5,000,000 sterling, and there was a fair prospect of still further progress.

Soon afterwards, however, the French Revolution produced an extraordinary change in Hayti. In 1791 the convention caused to be proclaimed throughout the colony their favourite doctrine that 'all men were free and equal.' This proclamation gave rise, in the first instance, to a contest between the white and free coloured population. But while these parties were contending for the application of the principle, the slaves opened their eyes to the

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fact that it applied to them also. They consequently rose in a body, threw off the yoke of bondage, massacred or drove out the other two classes, and before long they became entire masters of the French part of the island. This revolution was attended with the most shocking scenes of cruelty, carnage, and blood, in which the whites, coloured, and blacks seemed to vie with one another as to who could go to the greatest excess of savage brutality. As might have been expected, it soon culminated, like almost all other revolutions, in a military despotism, which was established in 1806 by Dessalines, who assumed the title of James I. He was succeeded by Christophe, his second in command, who styled himself Henry I. and who claimed the position of hereditary king of Hayti.

Meanwhile, however, a powerful party, who were unwilling to submit to this despotic *régime*, organised themselves into a republic under the presidency of Pétion, who was succeeded by Boyer. Henceforth a bloody war was waged between these two parties; but Henry and his army being vanquished, he ended his chequered life by suicide in 1820, and the republican party prevailed. Boyer then, by a series of vigorous operations, not only extended his sway over all the French part of the island, but threatened to absorb the Spanish portion also. The war spirit prevailed among all classes to a fearful extent for several years; the cultivation of the soil and other industrial occupations were totally neglected; so that the inhabitants failed to realise any immediate advantage from their freedom, although the republic of Hayti became fairly established.

For several years France made desperate efforts to regain possession of the country which had thus been wrested from her by her former slaves, but it was all in vain. Army after army, under the directory, the consulate, and finally under the empire, were poured into the unfortunate island; but all the power of imperial France failed to subdue the revolted blacks and reduce them again

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to slavery. They had solemnly determined that they would never again submit to the yoke of bondage; and their rugged mountain fastnesses, to which they fled when hard pressed by their enemies, as well as their burning, sultry climate, befriended them. Napoleon's legions, swept away by the victorious negroes or cut down by the ravages of yellow fever, perished by thousands; and the French armies were ultimately driven from the island, covered with disgrace, although France wrung from Hayti the large sum of 150,000,000 francs before acknowledging her independence.

Among many accomplished and successful heroes who sprang up in the negro ranks during their long and severe struggle for freedom was Toussaint l'Ouverture, a slave, who exhibited many shining qualities, both as a general and a ruler, but who ignominiously perished at last in a gloomy dungeon in France through the treachery of the emperor and his generals. The tragic fate of this talented and victorious negro general reflects one of the darkest shadows which becloud the memory of Napoleon Buonaparte. Under the able rule of Toussaint, though born and reared in slavery and possessing no education but what he had obtained by dint of his own efforts, the whole island for a time became peaceably united under one government, of which he was the military dictator. It has been admitted on all hands that during the time that he governed the country he exercised a most beneficial influence in the encouragement of industry and the establishment of just and equal laws. After his betrayal and abduction by the French and his more than suspicious death other negro generals were raised up to lead forth the armies and control the destinies of the land, but none equal to the brave and generous Toussaint. Hence the republic of Hayti, like that of San Domingo, has continued to suffer to the present time from the want of able and efficient rulers and a firm and stable form of government, being subject to perpetually

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recurring revolutions, which retard the progress of the people in everything which tends to make a state happy and prosperous.

Port-au-Prince is the capital of Hayti, the seat of government, and the principal centre of trade and commerce. It has a secure and commodious harbour or roadstead, but the country around is low and marshy, and during the summer months the place is said to be far from healthy. The city is built mostly of wood, the streets are unpaved and contain few buildings of importance. The population of the capital is estimated at about 15,000 and that of the entire republic at 800,000. Port Haytien, in the department of the north, the seat of the ephemeral kingdom set up by Christophe, is better built, with paved streets and some handsome squares and spacious buildings. Near it is the citadel, constructed at a vast expense on the top of a mountain, intended as a place of security for the royal family and treasure in times of civil commotion. Les Cayes, in the department of the south, the centre of another short-lived government that sprang up during the disturbances with which the country was agitated, is a neat little town with a considerable trade, but it was almost destroyed by a hurricane in 1831. Jérémie, Levgane, and other towns and villages might be mentioned as places of considerable interest, but the country lacks good roads and other means of convenient communication. Nor is there any prospect of improvement so long as the government continues so unstable and revolutions are of perpetual recurrence.

As already intimated, the population of the republics of San Domingo and Hayti is of a strangely mixed and heterogeneous character, consisting chiefly of persons of African descent, black and coloured, with a few whites, from America and Europe, who have been permitted to settle in the country from time to time as consuls of their respective governments, as missionaries, merchants, or

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mechanics. All classes of the community are represented as being in a very ignorant and spiritually destitute condition and as greatly needing religious instruction and general education. Although religious liberty has been proclaimed by the respective governments as they have succeeded one another, it has not often been practically enjoyed to any great extent, Roman Catholicism of a very low type being the predominant if not the established form of worship, and the priests being, according to their wont in other lands, jealous of the introduction of evangelical light among the people. Yet it is confidently affirmed that at least 50,000 of the inhabitants are virtually heathens, and only resort to the Romish priests to procure from them charms to protect them from harm, and that in some places cannibalism and other heathen rites are practised.

Something has been done, however, of late years by a few of the protestant missionary societies of America and England to promote the moral and religious elevation of the inhabitants of this large and populous island. The English Baptist Missionary Society commenced its labours in Hayti in 1845, and according to the last report it employs one European missionary and nine native preachers, with 148 Church members under their pastoral care. The American Free Baptists, the American African Methodists, and the American Protestant Episcopal Church have also been at work for several years in Hayti in a small way, chiefly among a number of coloured people who had emigrated from the United States in the time of slavery. These simple-minded people were found more susceptible of religious instruction than the native creoles, who were more or less under popish influence; and it was hoped that through them the masses might ultimately be reached. These agencies unitedly report as employed by them six coloured preachers, with 120 Church members under their care.

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The Wesleyan Missionary Society has pursued its evangelical labours in this unpromising portion of the foreign field for a longer period and on a more extensive scale than any other protestant body. As early as 1817 the Revs. John Brown and James Cats were sent out to commence a mission in Hayti. They were kindly received both by the government authorities and the people, and for some time they laboured with acceptance and success, several souls being won to Christ through their instrumentality. After a while, however, when their efforts were beginning to make a powerful impression upon the public mind, a spirit of persecution was evoked by the Romish priests which resulted in the passing of laws entirely subversive of religious liberty, and the following year the missionaries were obliged to leave the country. But although left as sheep without a shepherd, the native converts could not be induced to return to the thraldom of popery. They were insulted and oppressed in various ways, but they remained faithful, meeting together for prayer, praise, and Christian fellowship as frequently as possible and patiently waiting for brighter days.

At length the way seemed to open for an effort to re-establish the mission, and in 1835 the Rev. John Tindall was appointed to Hayti, in conjunction with Mr. St. Denis Bauduy, a converted native, who had up to that time been instrumental in keeping the persecuted members of the little Church together and who was now promoted to the honourable position of an assistant missionary. There being no longer any outward opposition to the Gospel, the work was prosecuted for a time with encouraging tokens of success, and the number of converts was considerably increased. In the course of the following year the Rev. James Sharracks, a promising young missionary, was sent out from England to strengthen the hands of the brethren, but he was soon called away by death. Other missionaries were appointed from time to

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time, and their united labours resulted in much spiritual good to the people, notwithstanding the hostility of the Romish priests, which broke out at intervals with great virulence. The Rev. Mark B. Bird, who was at length appointed to take charge of the mission, laboured in Hayti with untiring zeal and perseverance, sometimes almost single-handed, for more than forty years, till failure of health and increasing infirmities obliged him to retire from active service and in 1879 he became a supernumerary. Under his able superintendence the work of the mission was extended to Cape Haytien, Jérémie, Les Cayes, Levgane, and other places, where congregations were gathered, Churches organised, and schools established. The work has been prosecuted under many difficulties—amid repeated revolutions, destructive fires, desolating earthquakes, and civil wars; and the cause has resembled the bush of Moses in the wilderness, almost constantly 'burning, but not consumed.'

A few years ago the missionaries extended their labours to a few places in the republic of San Domingo, but the difficulties have been great there as well as in Hayti, and little has yet been done beyond the establishment of congregations, societies, and schools at Puerto Plata, Samana, and other minor places, which are now in charge of native preachers and teachers. The statistics of the Wesleyan Missionary Society for the entire island, according to the last report, are as follows: Chapels, 7; other preaching places, 6; missionaries, 5; Church members, 546; scholars in mission schools, 612; attendants on public worship, 3950.

CUBA.

The largest and, in some respects, the most important island of the West Indies is Cuba, situated in the Gulf of Mexico, to the west of San Domingo and northward of Jamaica. It is upwards of 700 miles in length and about ninety in breadth, and is of very irregular shape. It com-

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prises an area of about 42,000 square miles, nearly equal to that of England and Wales. Being traversed through its whole extent by chains of lofty mountains, whose highest peaks, Patrillo and Cobre, exceed 8000 feet, from which flow numerous streams, the valleys and plains beneath are copiously watered and rendered fit for producing in the highest perfection all the most useful articles of tropical culture. The island is furnished with numerous excellent harbours, the principal of which are the port of Havannah, on the north-west side, with a very narrow entrance, but spacious enough inside to afford accommodation for a thousand ships at one time; St. Jago, towards the east, which faces Jamaica, from which it is distant about 190 miles; Cumberland harbour, which lies still farther east; and the one called Santa Cruz, situated about thirty miles to the east of Havannah and opposite the Florida shore, from which it is distant about 100 miles. The soil and climate of Cuba resemble, on the whole, those of the other large islands of the West Indies, but they vary considerably according to the altitude or locality of the respective districts.

Cuba was discovered by Columbus in the year 1492, soon after leaving San Salvador, where he first landed and which he left to pursue further his explorations, as intimated in a previous chapter. Its lofty peaks were the first objects which greeted his longing eyes on this his first voyage of discovery in the New World; but observing the apparently interminable length of the coast line, he concluded that it was part of the continent and pushed forward to Hispaniola, where the first Spanish settlement was formed, as already mentioned. The further examination of Cuba being postponed till a more convenient season, it was not till after the death of the great navigator that it was ascertained to be an island, a Spaniard named Sebastian having sailed round it in 1508. At that early period the aborigines of Hispaniola were fast melting away

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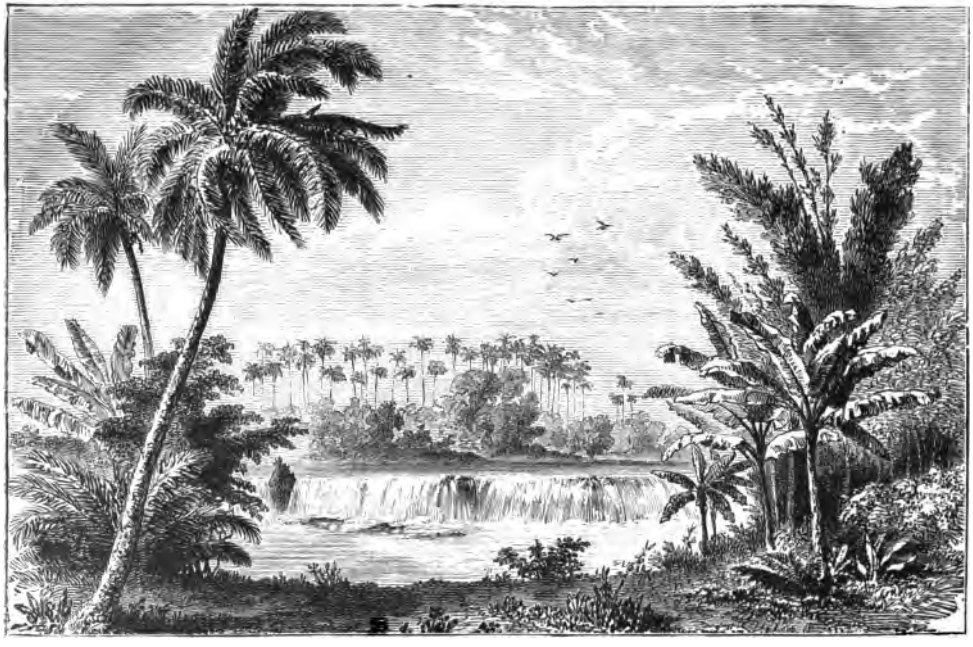

VIEW IN THE ISLAND OF CUBA.

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under the cruel treatment of the colonists, and some of the more daring adventurers began to think of forming another settlement, on a neighbouring island, where the natives would be more numerous and better able to toil for their advantage. Cuba was consequently fixed upon as the most likely place to try the experiment. But from the proximity of this island to Hispaniola it was suspected that the natives would be aware of what had been going on for several years there and that they would be prepared to offer some resistance to the invaders. This suspicion was not groundless, for a few of the natives of Hispaniola had succeeded from time to time in making their escape to Cuba and had informed the Indians in that island of what they had endured and of what their surviving brethren were still suffering at the hands of the merciless Spaniards. Arrangements were therefore made for the conquest of the coveted island without further delay.

It was in the year 1511 that Diego de Velasquez sailed from Hispaniola for Cuba on the business just mentioned. He had under his command four ships, on board of which were 300 men. The two islands being separated only by a narrow channel, the little squadron soon crossed over and reached its destination in safety. Velasquez ran his vessels into a commodious harbour on the east side of the island, which he called St. Jago; a name by which it has ever since been distinguished. He landed his men on a convenient point, or small peninsula, and placed them in a favourable position for self-defence and for aggressive warfare, which soon followed, the roaring of the cannon alarming the Indians beyond measure.

The timid natives fled in dismay and the paramount chief Hatney, finding himself abandoned by his people, retired to the woods, hoping to find among the beasts of the forest that safety which was not to be obtained among his own species. But his flight was as vain as it was precipitate. The Spaniards soon learnt the route he had

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taken and sent off a detachment of men in pursuit. He was ere long overtaken and brought in to headquarters, where, after a very brief trial, he was condemned to be burned alive. Between his capture, sentence, and execution the stages were short. Hatney was soon bound to the stake and surrounded with fuel, which waited only the application of the torch before his doom would be sealed. It was just at this moment that one of the Catholic priests who accompanied the expedition presented himself before the cacique, offering him the rite of baptism here and the felicities of heaven hereafter if he would embrace the Catholic faith. Hatney inquired whether there would be any Spaniards in heaven, and on being answered that the good ones would be there he said: 'The best of them are good for nothing; I will not go to a place where I shall be in danger of meeting one of them. Talk no more to me of your religion, but leave me to die.' And so the fire was applied to the fuel, and he perished in the flames.

Such a signal instance of vengeance inflicted upon an Indian chief immediately on the arrival of the invaders at Cuba, together with what they had heard of the power and cruelty of the Spaniards in Hispaniola, inspired the natives with terror, and they became an easy prey to their invaders. With feelings of just indignation at the cruelties perpetrated by his fellow countrymen, Abbé Raynal says: 'The cacique was burned, the God of the Christians was dishonoured, and the cross was stained with human blood; but Velasquez found no more enemies to oppose him. All the remaining caciques hastened to do homage to him, and the conquest of the largest island in the West Indies did not cost the Spaniards a single man. But what have they gained by the acquisition of Cuba?' This question seems to relate to the first disappointment of the invaders and to the fact that this splendid island remained for a long time in a state of comparative neglect by the Spaniards whose

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attention was soon afterwards drawn off to Mexico, and Peru, and other parts of Central and South America.

Almost immediately after the natives of Cuba had been thoroughly subdued the invaders of the island commenced their search for gold according to their wont. They were conducted to the places in the mountains where the shining particles had been collected in the greatest abundance, and experimental mines were opened in several localities. In these the Indians were compelled to dig and toil under the superintendence of European taskmasters after the plan which had been practised in Hispaniola, and with similar results. The hapless aborigines died off rapidly under the rigorous and cruel treatment to which they were subjected, and the whole native population ultimately melted away in the presence of their oppressors till there was not an Indian left alive to tell the mournful story of their miserable fate. Nor did the Spaniards realise the pecuniary advantages which they expected. The gold mining speculation proved a comparative failure, and agricultural pursuits being scarcely thought of at that early period, this splendid acquisition to the crown of Spain was allowed to remain for several years in a neglected state for the reasons already mentioned.

About the year 1519, however, a pilot having discovered that the channel which flows between the island of Cuba and the mainland of Central America was the most convenient passage for vessels sailing from Mexico to Europe, and *vice versâ*, the magnificent harbour of Havannah was fixed upon and forthwith utilised as a suitable place of *rendezvous* and shelter in times of danger. A port of this description was at that time rendered more necessary in the Gulf of Mexico in consequence of the daring attacks which were frequently made by the buccaneers on the richly laden Spanish galleons before they could get away from the regions which they infested. The town of Havannah, which began to rise on the margin of the spacious harbour,

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was for many years comparatively small and insignificant, but it was destined in the course of time to become one of the most splendid and important cities of the western world.

More fully to fit this harbour for its intended purpose, the high hills on each side of the narrow entrance were strongly fortified; and from these and other natural advantages the place might have been made impregnable. But for a long time the forts were but imperfectly manned, and more than once they were stormed and taken by strong parties of adventurous pirates, who desolated the town, robbed the vessels in port of their richest treasures, and then took their departure, leaving the Spanish settlers to mourn over their losses. The last attack of this kind of which we find any notice in history was made by the notorious freebooter Morgan and his desperate band of buccaneers in 1669, when they held the forts, harbour, and town of Havannah for some time, till, fearing the arrival of Spanish reinforcements, they also took their departure, as other marauders had done before them.

These repeated attacks and deeds of spoliation suggested to the Spanish government and colonists the necessity of strengthening the fortifications on the heights already mentioned, one of which was called the Moro and the other the Puntal. The extensive works which were consequently undertaken had scarcely been completed, however, when they were put to a severe test by a vigorous and victorious attack from a powerful English fleet in 1762—a time of general war—an expedition having been planned and fitted out in England for the capture of Havannah and other Spanish and French colonies in the West Indies, the wealth and importance of which were well known in Europe. Into the particulars of this contest lack of space forbids us to enter, but the results were the most momentous.

According to Hume, the English historian, 'the con-

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quest of Havannah was the most considerable and, in its consequences, the most decisive blow that had been struck since the beginning of the war. It united in itself all the honours and advantages that can be acquired in hostile enterprises. It was a military triumph that reflected the brightest lustre on the courage, steadiness, and perseverance of British troops. Its effect on the enemy's marine made it equal to the greatest naval victory. Nine ships of the line and four frigates were taken: three of the former description had been sunk by the Spaniards at the beginning of the siege to stop the entrance into the port, and two more that were in a state of forwardness on the stocks were destroyed by the conquerors. The harbour itself was of still greater value than the fleet. It absolutely commanded the only speedy passage by which the Spanish ships could sail from the Bay of Mexico to Europe, so that the court of Madrid could no longer receive any supplies from the West Indies except by such routes as were equally tedious and uncertain.'

Yet after all these advantages had been secured at an immense cost of human life and labour they were not enjoyed by England for any length of time. In the course of the following year a general peace was concluded between the contending powers of Europe, and Havannah was restored to the Spanish by the terms of the treaty; and it has ever since remained in their possession. Learning wisdom from past experience, the colonists of Cuba lost no time in restoring and extending the fortifications at the entrance of the harbour of Havannah and in otherwise guarding themselves against future hostile attacks. The restoration of peace to Europe and the suppression of the marauding buccaneers, however, gave them a feeling of security which they had not known for many years, and the colony was favoured with a fair measure of prosperity.

It must be observed, however, that at this early period

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a very small portion of the large and fertile island of Cuba was occupied and cultivated by the Spaniards. For many years the colony was quite circumscribed in its limits, embracing merely the port and city of Havannah with the surrounding country and some other favoured localities where the settlers had established themselves in small communities. The cultivation was limited to a few articles such as were required from time to time by the ships which put into port in considerable numbers for refreshment on their way from the respective Spanish settlements in Central America to Europe. It was for this purpose chiefly that the colony at Havannah existed, and from this source it derived its wealth and prosperity.

It was not till the beginning of the present century that Cuba took its proper place among the islands of the West Indies as an important agricultural and commercial colony. About that time several circumstances conspired to bring it into notice and to attract population to its shores. In Europe civil commotions were rife, society was shaken to its very foundations, and thousands of people were anxiously looking out for opportunities to emigrate to distant lands. About the same time Mexico and Peru were casting off the Spanish yoke and asserting their independence. The Spanish and French colonies in San Domingo and Hayti were moreover suddenly disorganised by being brought under the influence of the French revolution, by means of which the levelling doctrine was propagated that by nature 'all men were free and equal, and are consequently entitled to the same civil rights and privileges, irrespective of language, condition, or colour.' Hence the insurrection of the negro slaves and others, the casting off all European control, and the ultimate establishment of independent republics of black and coloured persons, as related in a previous section. Anxious to escape from the scenes of commotion, anarchy, and bloodshed which prevailed throughout the island of San

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Domingo and in other places, thousands of respectable Spanish colonists, when abandoned by their slaves and exposed to personal danger, fled to Cuba to begin life anew under what they hoped would be a more stable government.

Many of these refugees or emigrants were practical planters and knew how to utilise the fertile lands of Cuba, which had so long remained neglected, but which were now given out by the government on liberal terms to the rapidly increasing population. The greatest drawback to the agricultural prosperity of Cuba at the eventful period alluded to was the lack of suitable labourers to till the ground, tend the stock, erect the necessary buildings, and to perform other toilsome but necessary duties incident to a new settlement. The poor timid and effeminate Indians had been 'used up,' and experience had proved that white men could not toil in the open air under the fiery rays of a tropical sun with impunity. The value of African slaves had been proved, however, in several places, and in Cuba itself on a limited scale; and the planters of Havannah had recourse in common with other colonists in the West Indies to the slave trade, which was then carried on by all nations without let or hindrance, to supply them with what they required. Slaves were henceforth purchased and imported from the coast of Africa by tens of thousands, extensive plantations were laid out, and sugar, cotton, coffee, tobacco, and other articles of tropical produce were grown and exported on a scale never known before. At an early period it was stated that 1,800,000 cwt. of sugar, 20,000,000 lbs. of cotton, and large quantities of coffee, tobacco, and honey were exported annually from Cuba to the value of £3,000,000 sterling, to say nothing of minor articles of produce. Under the peculiar circumstances already mentioned the progress of the colony was marked and rapid, and it soon became the most valuable and important possession of Spain in the western world.

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Nor did the importation of slaves to Cuba cease when the cruel traffic was condemned, abolished, and pronounced to be piratical by Great Britain in 1808. For many years the rapid extension of cultivation over the fertile plains and valleys of this splendid island called for an increase of labourers, and when this in a measure ceased to be the case slaves were still imported in a secret and clandestine manner, inasmuch as it was found cheaper to purchase and 'use up' slaves than to rear them. Hence little care was taken by the considerate treatment of the negroes to protract their lives and promote their increase, but they were regarded as brute beasts that might be coerced and freely worked till they died, when their places could be supplied by others from the slave market. The Spanish slavers had many narrow escapes when pursued by British cruisers on the coast of Africa after the prohibition of the cursed trade; and they were not infrequently taken, when their vessels were destroyed and the slaves liberated. These casualties did not deter the daring adventurers from future efforts in the same direction, for it was found that if one slaver in three prosecuted the voyage to Africa and back in safety the profits realised would be amply remunerative. Thus was the carrying of slaves to Cuba continued till a very recent period, if it be even now wholly relinquished.

Whilst the slave trade has been emphatically condemned by almost every other civilised nation and the slaves themselves have been emancipated in most of the West India colonies, Spain has held out till the bitter end; and dearly she has paid for her persistent course of cruelty and oppression. The history of Cuba itself, to say nothing of her other colonies, has been sufficiently admonitory. For several years past a strong party in the island has been almost constantly in a state of anarchy and insurrection, and at the present moment the country is far from being in a settled state. Various measures have been proposed and

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discussed by the government of Madrid for the gradual emancipation of the slaves in Cuba and other Spanish colonies, but nothing effectual has yet been done in this direction. It is to be hoped that liberal counsels will ultimately prevail and that effectual measures will be adopted for the removal of the evils which exist in Cuba, or Spain may lose this valuable possession, as she has done so many others since she first set out on her grand career of colonisation.

Cuba has one advantage above many other islands in the comparative permanent character of her colonists, who have generally adopted the country as their home, resided upon their own estates, and given the benefit of their influence and wealth to the colony, instead of leaving their properties in charge of subordinates and taking up their residence in Europe, as is the case with the planters of other islands. Hence it has come to pass that the number of whites and free persons of colour in proportion to the slaves is far larger here than in almost any other place in the West Indies. This will clearly appear from the following estimate, which was made a few years ago. The total population of Cuba was put down at 337,126, comprising 44,590 whites, 106,494 free persons of colour, and 286,042 slaves.

Large as this population may appear, such is the extent of the island that it does not give more than about ten inhabitants to the square mile; and the people being concentrated in the various towns, villages, and plantations, immense tracts of land still remain in nature's wildness, the wooded portion of which supplies valuable timber, whilst the remainder affords pasturage for numerous herds of cattle. Havannah, the capital of the colony, is an extensive and magnificent city, with a population of about 100,000. The streets are wide and spacious and many of the public buildings, including nearly a score of churches and extensive government offices, are substantial and elegant

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structures of brick and stone. In addition to the strong fortifications at the entrance of the harbour, already mentioned, there is a strong citadel in the centre of the town, in which the captain-general or governor's residence stands and where the government treasures are kept. St. Jago, on the east side of the island, is also an important place, and when the colony was governed in two departments, eastern and western, this was the capital of the eastern province; but since the union St. Jago has been eclipsed by Havannah. The other principal towns are Puerto del Principe, Halaquin, Trinidad, Barawa, Gibara, Bayamo, and Batabane.

The inhabitants of Cuba are noted for their hospitality and politeness, as are most of the West India planters with whom we have come in contact; but as to their moral and religious condition much cannot be said in its favour. Roman Catholicism has hitherto been the only form of religion permitted by law, so that the door has been closed against all missionary or evangelistic efforts for the benefit of the people. The city of Havannah and other centres of population in Cuba present to the view of the visitor scenes similar to those which are witnessed in the cities of South America and on the continent of Europe generally. Travellers who have sojourned there for a time tell strange stories of the desecration of the sabbath, the prevalence of bull baiting, cock fighting, and almost all kinds of immorality among all classes of the community. The Church services, and especially the mass and confession, are patronised chiefly by females, whilst infidelity as well as immorality prevails among the men to an alarming extent and the blight of slavery seems to rest upon everything which meets the eye.

Every Christian philanthropist must wish for Cuba the emancipation of the slaves, a united and loyal population, the proclamation of religious liberty, the introduction of missionary agency, and a revolution of moral sentiment

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and practice. Then would this, the largest island in the West Indies, become the brightest and best of the Antilles and the lively, genial inhabitants, imbued with the principles of the pure Gospel of Christ, would present to the view beautiful specimens of the regenerating influence of our divine Christianity.

Nor need the friends of missions despair of such a blessed consummation because of the well known bigotry and exclusivism of many of the Spaniards and of Roman Catholics generally in times past. There has recently been another effort made in Madrid in favour of emancipation of a very hopeful character, and a humble enterprise, undertaken several years ago by a few friends of religious liberty in the United States of America for the benefit of Cuba, is now succeeding far beyond the most sanguine expectations. The Rev. Edward Kenny, a protestant missionary sent thither, wrote as follows under a recent date :—

'Nine years ago it was a punishable offence for a clergyman not of the Roman Catholic communion to hold a Church service here, and we were compelled to meet for prayer and praise and for the ministration of the sacraments in the harbour of Havannah. Our first services were held on board the United States monitor *Terror*, where we had our chapel or Bethel for nearly a year. We lived then in days of some peril and the dread insurrection was at our doors. Eight years ago we held our services in a room with closed doors, having succeeded so far as to establish ourselves on shore. For a time no sound of music was uttered and the hymns and chants were *read*. There was no permission granted to minister at the bedsides of our sick nor to give Christian burial to our dead. It was a time full of sadness and desolation. But each year has brought with it many blessings. One by one, and after much trusting and writing, obstacles to our work have been removed, until now we have a hospital where there is the greatest freedom in ministering to the

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sick and dying, a cemetery where we can bury our dead with Christian burial, and kind friends among men of all shades of belief who at least look with sympathy on the human side of our work. For the last two years we have been holding our services in the city of Havannah—in the centre of the city—in a large hall rented for the purpose, in the south wing of the hotel passage. Here we have large congregations during six months of the year, counting from December, or a little earlier, to about the middle of May. After that time the weather is so oppressively warm that our congregations become smaller and smaller as the season advances and the sickness (yellow fever) increases.'

PORTO RICO.

The island of Porto Rico is situated about sixty miles to the east of San Domingo, from which it is separated by the Mona Passage. It is of an oblong shape, about 140 miles in length and forty in breadth, and in its climate, soil, and scenery it resembles most of the other West India islands, and therefore need not be very minutely described. It is rugged and mountainous in the interior regions and the country generally is diversified by woods, valleys, and plains and watered by numerous springs and rivers, which impart a remarkable freshness to the scenery throughout the year. Four of the rivers which flow from the mountains to the sea are navigable for boats and small vessels for a few miles up into the country and are utilised for the transit of goods and produce; and thus compensate in a measure for the lack of good roads, which is so notorious. The north coast is generally lined by a coral reef under water at a little distance from the shore, which prevents the approach of ships except at certain openings. The east coast is indented with many bays, formed by the continued action of the waves of the sea, which roll in with considerable force in that direction. A chain of about

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fifty small islands, extending more than twenty miles in length, lie off the north-east coast, which were the favourite *rendezvous* of smugglers and pirates in the times of the buccaneers, the water which surrounds them being so shallow that they cannot be approached by large vessels. The principal harbour is large and commodious, affording ample accommodation to 300 vessels at one time. It is approached from the sea by a winding, rocky channel, the navigation of which is somewhat intricate; a circumstance which gives security to the place in times of war and commotion.

Porto Rico was discovered by Columbus in 1493, but like many other islands it received little attention for several years in consequence of the claims of more important places. In 1509, however, the extermination of the natives and the exhaustion of the gold mines of Hispaniola had so far advanced that the avaricious Spaniards began to look about for other fields of enterprise. They accordingly fixed upon Porto Rico, and an expedition was fitted out under the direction of a man named Ponce de Leon with a view to make a conquest of the island, which at that time was said to contain a population of about 600,000 aborigines.

The simple-minded Indians had heard of the calamities which had befallen their countrymen in Hispaniola since the arrival of the pale-faced strangers, and when they saw big ships in the distance they trembled at the prospect of their approaching fate. But so superstitious were they that the preposterous notions which they had associated with their ideas of the Spaniards entirely overpowered their reason and bereft them of hope. They considered them a superior race of beings, and even doubted whether they were mortal. Instead, therefore, of attempting to oppose the landing of their enemies, their chief consideration seems to have been how they might most gracefully submit themselves to their yoke. The invaders conse-

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quently landed on the shores of Porto Rico without meeting with any resistance whatever and made an easy conquest of the place without the loss of a man. The Spaniards proceeded at once to entrench and fortify themselves and to search for gold, which was the highest object of their ambition. They were conducted to the mountains where shining particles of the precious metal had often been collected in the sandy beds of the rivulets which flowed from them. Mining operations were commenced, and the natives, who were regarded as a conquered people and a race of slaves, were subjected to the same enforced labour and cruel treatment which had ground down and wasted the natives of Hispaniola.

The Indians were soon convinced that they had gained nothing by their ready submission to the Spaniards, and, writhing under the miseries to which they were subjected, they began to consider whether it were not still possible to resist the tyranny of their oppressors. For some time they hesitated to take any action in the matter under the superstitious notion that if the Spaniards should prove immortal and incapable of death their resistance would be vain and only tend to aggravate their sufferings. At length a plan was arranged for the settlement of this moot point. A cacique named Broyo was charged with the important business of ascertaining by some means 'whether a Spaniard could possibly die.' Broyo, attentive to his charge, suffered no promising moment to pass unnoticed, although to elude suspicion and to escape detection required no small dexterity on his part. It was not long, however, before a favourable opportunity presented itself. Salzedo, a young Spaniard, was travelling one day in a direction in which Broyo wished to intercept him. The chief, having entertained the lonely white man in his hut for a while very agreeably, offered the services of two or three of his men to act as escorts or guides on his departure. The proposal was agreed to with expressions

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of gratitude. The Indian guides well understood their business. On coming to a small river one of them offered to convey the Spaniard across on his shoulders; and when in the midst of the stream, staggering under his precious burden, he managed to stumble, and in his fall he plunged on one side into deep water. His companions hastened forward, pretending to render assistance; but instead of doing so they held the traveller's head under water till he was drowned. They then dragged the body to the bank of the river and having watched it attentively all that day and the next without observing any motion or signs of life, they came to the conclusion that 'a Spaniard could die.'

Encouraged by this strange experiment the Indians now resolved to make a vigorous attempt to cast off the yoke of the invaders, which had become intolerable. They rose *en masse* and armed themselves with such weapons as they could command. These were chiefly clubs and bows and arrows. Their arrows they dipped in a virulent poison prepared from the sap of the manchineel tree, which abounds in Porto Rico, and a wound from which issues almost invariably in speedy death. The Indians fell upon the Spaniards at a moment when they little expected such an attack; and they suffered considerably, one hundred of their number falling on the field. The unequal contest was of short duration, however, for the glittering deadly weapons of the Spaniards with the smoke and roar of their guns soon dispersed the Indians with great loss and caused the survivors to flee precipitately to the woods and mountain fastnesses to escape the fury of the invaders.

The Spaniards now sent for reinforcements to Hispaniola, effectually to put down what they called the 'rebellion' of the natives of Porto Rico. They soon received an accession of colonists, soldiers, and bloodhounds, and a war of extermination was forthwith commenced, the details of which are too sickening to record in these pages. Suffice it to say that the scenes of cruelty

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and of blood which followed were similar in every respect to those which had been witnessed in Hispaniola and Cuba and were literally disgraceful to any people bearing the Christian name and calling themselves civilised.

In proportion as the number of colonists increased, the want of labourers to work the mines, till the ground, tend the cattle, and perform other necessary duties on the plantations was felt, and the attention of the Spaniards was at once turned to Africa, from whence negro slaves were being constantly imported into the other colonies, with such satisfactory results, according to the ideas which were prevalent at that early period. The impulse given to the horrid traffic in human beings by the establishment of another Spanish colony in the West Indies may be readily imagined from what we have said in reference to Hispaniola and Cuba under similar circumstances, for the sufferings and sorrows of the poor negro slaves were almost identical in all the islands.

The colony of Porto Rico progressed rapidly under the new *régime*, large tracts of land being brought under cultivation, plantations laid out, and additional houses being erected both in town and country. But a time of general war came, and this, in common with other dependencies of the crown of Spain, was exposed to hostile attacks, which were so common in those days. As early as 1580, England being involved in war with Spain, an important expedition was fitted out partly by Queen Elizabeth and partly by private enterprise, the avowed object of which was to attack and seize upon some of the most valuable Spanish colonies of America and the West Indies. The entire squadron consisted of twenty-six ships of different dimensions, on board of which were embarked 2500 troops under the leadership of Sir Thomas Baskerville. The command of the entire expedition was committed to Sir John Hawkins and Sir Francis Drake. On reaching the West Indies they heard that a richly laden Spanish ship

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was at anchor in the harbour of Porto Rico, and an attack upon the place was promptly resolved upon. The squadron reached the island on November 13th and a vigorous attack was made upon the shipping in the port. But the Spaniards, having heard of the intended attack, had made every possible preparation to resist it. They had brought in all their available troops and strengthened the fortifications at the entrance of the harbour, from which they poured such a destructive fire upon the English ships that they were obliged to retire, after inflicting considerable damage, without accomplishing the object of their visit.

In the year 1598 another expedition was fitted out in England for the express purpose of subduing the island of Porto Rico. The command of this armament, which consisted of nineteen ships and two barges, was given to Sir George Clifford, Earl of Cumberland; who, authorised by her majesty's letters patent for raising forces to serve in the expedition, soon levied twelve companies of eighty men each; and with these and a proportionate number of seamen he sailed from Plymouth on March 5th. In the month of May they reached the West Indies. On one of the Virgin Islands, which he found without inhabitants, the earl landed his troops to examine their condition; and after the review he informed the men of the object of the expedition, giving them suitable exhortation before going into action. From thence he proceeded direct to Porto Rico and landed about 1000 soldiers on June 6th without meeting with any immediate opposition. The English lost a large number of men, however, from the desolating influence of the climate, whilst they gained but little advantage; and at the restoration of peace the island was restored to its original owners.

From that time to the present Porto Rico has belonged to the Spanish; but for many years after the departure of the British the colony continued in a very languishing state, San Domingo, Mexico, Peru, and other places com-

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manding more attention. It was not till the Spaniards had lost their hold of some of these valuable possessions that Porto Rico, in common with Cuba, received due consideration and became a place of refuge and shelter for colonists fleeing from insurrections and turmoil. Towards the close of the last century the population of the island was considerably increased by the influx of Spanish colonists and the introduction of thousands of negro slaves brought from the coast of Africa to cultivate the rich virgin ground, which was laid out for plantations in various parts of the country by the new comers. In subsequent years the colony progressed rapidly and the imports and exports were greatly increased.

The principal articles cultivated for exportation are sugar, cotton, coffee, and tobacco; and an ample supply of Indian corn and various kinds of ground provisions are grown for home consumption. The soil in the valleys and plains is generally very fertile, and it is capable of much improvement by the application of modern methods of agriculture. The uplands and mountain slopes afford fine pasturage for countless numbers of cattle, horses, and mules, which are reared and exported in large quantities to the neighbouring colonies. The climate, in common with that of most of the larger islands of the West Indies, is very unhealthy at certain seasons of the year, especially in localities which are low and swampy; but it might be greatly improved by clearing and draining the land in the neighbourhood of the towns, villages, and plantations, which are the chief centres of population.

San Juan, the capital of the colony, has risen to the position of a considerable city, with a population of about 30,000. It is situated on the west point of an islet joined to the mainland by a bridge. It contains six straight streets, running from north to south, crossed by other six, which intersect them at right angles. The houses of the first class are built of stone and are large and commodious,

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but many others are wooden buildings and of a very inferior description, whilst the huts of the slaves in the suburbs are miserable hovels. The principal public buildings are the Romish cathedral and other churches, two convents, and a general hospital. There are several other small towns and villages in different parts of the island, and the negro huts on the respective plantations form small villages, the same as in other islands. Near the village of Caomo, on a considerable river of the same name, on the south coast, there is a warm sulphureous spring whose temperature is 95° and which is said to be very useful in certain diseases of the skin. Other villages and settlements are situated on the banks of the Rio Lovisa, a river which is navigable for small vessels to a considerable distance from its mouth.

The greatest drawbacks to our pleasure in contemplating Porto Rico are the prevalence of slavery, the low type of Roman Catholicism which prevails, and the immoral and degraded character of a great part of the population of all classes and conditions. Nor has anything been done, so far as we know, by the missionary and philanthropic societies of Europe or America to promote the social and moral elevation of the people. Indeed, it is generally understood that the intolerance of the Romish priesthood will not admit of any form of protestant missionary labour. If slavery were abolished and religious liberty allowed, Porto Rico might become a fine field for philanthropic and evangelistic effort. Genuine Christians of every name will do well to watch and wait and pray for openings for the introduction of the Gospel to this and other countries which are similarly circumstanced, and where the inhabitants are sitting in the regions of the shadow of death.

REFLECTIONS.

It is difficult to pass away from a review of the Spanish colonies in the West Indies and from a hasty glance at

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the history of Spanish colonisation in the western world generally without calling to mind the changes which have taken place in the position of Spain and her dependencies during the centuries which have elapsed since Columbus made his first great discovery. It is impossible to trace the events alluded to, as recorded by Dr. Robertson, in his *History of America*, and by Herrera, Abbé Raynal, and other writers, without being deeply impressed with the vanity and emptiness of all earthly conquest, wealth, and grandeur. Nor can we refrain from thinking of the sorrows and sufferings of the poor Indians and negro slaves in connection with the fate, in many instances, of their merciless tormentors, when they were exposed to all the horrors of insurrection and revolution in San Domingo, Mexico, and Peru, and when the long oppressed and down-trodden sufferers who survived asserted their rights and cast off the Spanish yoke. Yea, the nation itself in its past history and present position presents to our view a mournful spectacle of rapid decline and fading glory, reminding us of the inspired declaration, 'Verily He is a God that judgeth in the earth!'

We note with mournful interest moreover the attitude assumed and the action taken by the agents of the Church of Rome of various grades during the period alluded to, and we can scarcely refrain from asking ourselves, What would have been the position of Spanish America and the Spanish colonies of the West Indies to-day if the policy pursued by the priests and prelates and the colonists generally had been of a different character from what it was? If the imperial government, the Spanish colonist, and the Romish hierarchy had been actuated by liberal principles and had sought to elevate, instruct, civilise, and evangelize the aborigines, instead of tormenting and exterminating them, might not the once fair and beautiful foreign possessions of the crown of Castile still have belonged to Spain? and might not that portion of the world still in common

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parlance designated Spanish America have presented to our view the counterpart of British India for civilisation, wealth, honour, and Christian philanthropy?

And yet how strange it is that Spain still clings to her ancient policy of exclusive despotism and tyranny over those who are subject to her power! She still holds her slaves in Cuba and Porto Rico with a firm grasp, whilst almost every other civilised nation has long ago adopted measures of emancipation. Verily the Spaniards are slow to learn wisdom from their past experience of reverses, civil wars, and insurrections at home and abroad, which in unhappy, distracted Cuba have continued till a very recent period, if they have even yet terminated. Surely before long liberal counsels will prevail both at Madrid and in the colonies, the negro slaves will be emancipated, and the way will be opened for those who have it in their hearts and in their power to elevate and bless the poor people who have so long been enslaved and downtrodden.

Should this be the case with the existing Spanish colonies in the West Indies, and should the numerous petty republics in the western world which have cast off the Spanish yoke and declared their independence ever succeed in establishing firm and stable governments and, at the same time, proclaim religious liberty as their avowed policy, despite the bigotry of the Romish priesthood, we should still have hope for the future of that mixed race of European, Indian, and African descent who inhabit the fair portions of the globe which have passed under review. May a kind and gracious Providence hasten it in His time!

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CHAPTER III.

FRENCH AND DUTCH ISLANDS.

FRENCH COLONISATION—MARTINIQUE—GUADALOUPE—MARIE-GALANTE—ST. MARTIN'S (FRENCH PORTION)—ST. MARTIN'S (DUTCH PORTION)—ST. EUSTATIUS—SABA—CURAÇAO.

THE history of French colonisation in the West Indies is intimately connected with the wars which were so frequently waged between the different nations of Europe during the sixteenth and seventeenth centuries, and it presents to our view scenes of varied interest. Many years elapsed after the first appearance of the French in the Caribbean Sea before they possessed any permanent settlements and turned their attention to agricultural and commercial pursuits. We have seen how the French colony in San Domingo originated in the adventures of a party of buccaneers, how it prospered for a time, and how it was ultimately lost to the mother country by the slaves and coloured people generally rising and claiming their freedom and independence. The early efforts of the French to colonise other islands were, in some instances, scarcely more successful. They formed settlements for a while in St. Kitts, Antigua, and Dominica, but in times of war they were driven out by the English or other powers with whom they were at variance and were obliged to flee elsewhere for refuge, as will appear in the course of our survey of the respective islands. At length, when more peaceful days dawned upon Europe and upon the world at

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large, France was put in permanent possession of two or three important and interesting islands, brief historical sketches of which will now be given.

MARTINIQUE.

The finest and most important island in the West Indies occupied by the French is Martinique. It is one of the Windward group, being situated between St. Lucie and Dominica, in 14° N. and 61° W., and occupies a position favourable for trade and commerce. It is fifty miles long and eighteen broad, and rises into high mountains in the centre, with fertile plains towards the shores. These are watered by numerous streams, together with the lovely valleys through which they flow. Those portions of the island which have not yet been brought under cultivation are densely wooded, even to the summits of the highest mountains, imparting a peculiar freshness to the scenery at all seasons. The soil and climate of Martinique differ little from those of other parts of the West Indies, and all kinds of tropical fruits and vegetables flourish with ordinary care and attention. The principal articles of produce cultivated for exportation are sugar, cotton, ginger, indigo, cocoa, aloes, tobacco, anotta, indigo, and pimento, the quantity of which has varied at different periods according to circumstances.

The social and civil history of Martinique has been of a very chequered character and, in some respects, resembles that of many of the other islands in the West Indies, for the entire archipelago has passed through scenes of war and tumult at different periods. The island was discovered by Columbus in the course of his third voyage, but for many years it was completely neglected in consequence of the stronger claims of more important places. The founders of the French colony of Martinique consisted of 100 men, selected for that purpose by M. Denambue, the governor of St. Kitts, where a small

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settlement had been previously established. They were a brave, active, industrious body of colonists, already inured to labour and well adapted for the enterprise in which they were engaged. They were moreover well supplied with plants and seeds and other requisites. They landed, without opposition from the aborigines, in the year 1635 and proceeded at once to form a settlement with a fair prospect of success.

At the time alluded to the island was inhabited by a comparatively small number of Indians, of the race known as Caribs, who, being either intimidated by the firearms of the invaders or seduced by their fair promises and professions of friendship, quietly gave up to them the western and southern parts of the island and retired to the mountains and forests of the northern and eastern districts. But when the natives saw the number of the enterprising strangers daily increasing by fresh arrivals, they became alarmed, and, secretly resolving to extirpate them if possible, they forthwith engaged their brethren of the neighbouring islands to come to their assistance. Thus strengthened, the united forces of the savages made a sudden attack upon the fort which had been erected by the French; but they met with such a warm reception that they made a hasty retreat, leaving 700 or 800 of their best warriors dead on the field. After this severe repulse the surviving natives totally disappeared for a considerable time, and when they ventured to return it was with presents and submissive speeches, earnestly desiring peace. They were received in a friendly manner by M. Denambue and his people, and the reconciliation was completed, unfortunately, with a present from the French governor of a few bottles of brandy, which the simple-minded natives eagerly accepted to their serious injury.

In the course of a few years, however, fresh disputes arose, owing to the French constantly extending the

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boundaries of their settlement. When the Caribs, whose wandering mode of life required a large extent of land, found themselves confined within too narrow limits, they had recourse to stratagem to cut off the colonists. Not daring to attack them by open force, they formed themselves into small parties and waylaid the first white man who was seen entering the woods in pursuit of game or for any other purpose. As soon as a sportsman had discharged his piece they rushed upon him and murdered him before he had time to reload. Several men had been cut off in this way before the cause of their not returning to the settlement was ascertained. But when the stratagem was found out the resentment of the colonists was so violent that a general massacre of the natives took place, extending even to their wives and children. Their huts were set on fire or razed to the ground and the few who escaped the general carnage put to sea in their canoes and never returned.

By this act of retaliation and indiscriminate revenge the French became complete masters of the island, and continued to occupy and cultivate those portions of it which best suited their purpose. There was a peculiarity in their organisation, however, which is deserving of a passing notice. The colonists consisted of two separate and distinct classes of persons, who, from their different social position, regarded each other with feelings of prejudice and jealousy. They had all come from Europe; but one party had paid for their passage as respectable emigrants, and were called *inhabitants*, whilst the other, being poor, had been brought to the island at the expense of their more fortunate fellow colonists, and were denominated *engagés*, or bondsmen, being under engagement to serve their respective masters for three years, as compensation for their passage money. To the *inhabitants* the government assigned lands, which, upon paying annual tribute, ultimately became their *bonâ-fide* and absolute property.

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To the *engagés*, after the expiration of their period of servitude, the same privileges were extended. They had therefore only to wait for the recovery of their liberty before they became the equals of those whom they had engaged to serve; but in the meantime feelings of high class distinction and social rank were unhappily cherished.

For several years the attention of the French colonists of Martinique was confined almost exclusively to the cultivation of tobacco, cotton, and cocoa; but in 1718 all the cocoa trees were destroyed by a violent hurricane, when other articles of export were sought after. France had received as a present from the Dutch two coffee trees, which had been planted with success in the Royal Botanical Gardens at Paris. From these trees two young shoots were taken and sent to Martinique under the care of Desclieux, a distinguished botanist. In the course of his voyage across the Atlantic the ship in which he sailed fell short of water and all on board were put on short allowance; but Desclieux, with a magnanimity which deserves to be recorded, shared with his coffee plants the small portion of water which fell to his lot, and so preserved them alive and landed them safe in Martinique. The soil proved congenial to their nature; and by the extensive propagation and cultivation of the coffee tree from this small beginning a new source of industry and wealth was opened up to the inhabitants.

The cultivation of the articles of export already mentioned could be managed fairly well by European labourers, but when that of sugar was added to the staples of the colony it was found necessary to employ a hardier race of men, who could toil from morning till night under the fiery rays of a tropical sun; and negro slaves were imported from Africa by thousands to Martinique, as they had previously been to other islands. Henceforth the population consisted of French emigrants, such as have been already mentioned, and negro slaves, the number of which

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was continually being augmented by fresh arrivals, together with free persons of colour—a race of half-castes, which is invariably found in close proximity to the whites and blacks in all the West India islands,—and who are generally respectable and intelligent members of the community.

During the wars which raged in Europe in the latter part of the eighteenth century the island of Martinique changed hands more than once, its central situation and consequent importance making its acquisition an object of earnest desire by each nation of combatants. The first occasion on which it was captured by the British was in 1762, when the plan of attack was projected by the celebrated Earl of Bute. Eighteen regiments of infantry were sent from Europe and North America with eighteen line of battle ships, and the most effectual means were concerted to secure a successful issue. The land forces were placed under the command of General Monkton and the ships of war under that of Admiral Rodney. They reached the island on January 16th and the troops were landed on the following day with little or no loss; but the eminences at the entrance of the principal harbour, which were fortified by strong batteries and defended by the guns of Fort Royal, were not easily gained. Several severe skirmishes took place during the siege, in which many of the veteran British soldiers lost their lives. The army, however, was bravely and skilfully supported by the fleet, from which bomb-boats were sent so close to the land that the town must have been reduced to ashes if it had not surrendered by capitulation, which it did on February 13th. The island had not been long in our possession, however, when it was restored to the French by mutual agreement.

On the breaking out of war again between Great Britain and France Martinique was once more attacked and captured by the English, through an expedition fitted out under the command of Admiral Sir John Jarvis and General Sir Charles Grey, on March 23rd, 1794. On

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this occasion the British kept possession of the island for upwards of eight years till it was again restored to the French by the treaty of Amiens in 1802. A few years afterwards, war breaking out again, Martinique was once more taken by the English on February 24th, 1809, who held it till the general peace of 1815, when it again reverted to the French, in whose possession it has continued ever since.

The prosperity of Martinique after the establishment of permanent peace was evident to all who visited its shores. The population was increased by fresh arrivals from Europe and the continued importation of slaves from Africa, amounting in 1830 to 101,865, and the colonists extended the cultivation in various parts of the island. The imports and exports were also increased in proportion to the advancement made in other departments, amounting at one time to upwards of £1,000,000 sterling per annum; and the agricultural and commercial interests of the colony progressed in a manner which was gratifying both to the merchants and the planters. Nor is this to be wondered at when we consider the superior advantages possessed by this island in comparison with many others. A writer well acquainted with its character and resources gives the following account of some of these advantages: 'Its harbours afford a safe shelter for ships from the hurricanes, which destroy so many vessels in these latitudes; its numerous rivers are navigable for loaded boats or canoes from its coasts almost to their respective sources; and the fertility of the soil, in most parts, produces abundant harvest and crops of the articles already mentioned.'

Describing the towns of Martinique and their defences, the same writer says: 'The island is defended by four strong forts; *viz.*, Fort Royal, Fort St. Pierre, Fort Trinity, and Fort De Monillage; the two principal of which are Fort Royal and Fort St. Pierre, both of them having towns named after them. The town of Fort Royal was

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the capital of the island in the infancy of the colony; but as it increased in cultivation and opulence the merchants and planters found it more convenient to make St. Pierre the centre of commerce, by which means it ultimately became the capital of the island and the place of residence for the governor-general. From a very small beginning St. Pierre gradually rose to a town of considerable importance, notwithstanding many drawbacks. In the course of a few years it was destroyed four times by fire, but, phœnix-like, it sprang up again with considerable improvements. It now contains upwards of 2000 houses, some of which are spacious and elegant buildings, including some splendid churches, convents, and other ecclesiastical structures; and the place presents to the view a beautiful prospect from the shipping in the bay, on the margin of which it stands, on the west side of the island. The face of the country round the town is beautiful, smoothly rising in upland canefields, intersected by winding roads and dotted with white houses. The other towns and villages of Martinique possess features of considerable interest, but they resemble one another so closely that a separate description of each is unnecessary.

But whilst Martinique enjoyed superior advantages with regard to its geographical position, fertile soil, moderate climate, numerous rivers, and commodious natural harbours, it was not exempt from those calamities which have so frequently visited most of the other islands of the West Indies at different times. We have seen how frequently it was desolated by war at an early period; and many a touching story might be told of the fires, earthquakes, hurricanes, and other appalling visitations which came upon the land in after years. Perhaps the most destructive earthquake was that which occurred on January 11th, 1839, whilst the present writer was resident in a neighbouring island, and by which the town of Fort Royal was almost entirely destroyed. But the

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most remarkable incident of this kind was the curious plague of ants which occurred in 1763 and which continued more or less for three years. The insignificant little insects alluded to were of a peculiar kind, which had not been previously known in the western hemisphere, and were supposed to have been brought by the slaveships coming from Africa. When once introduced they multiplied with such rapidity that they completely overran the whole country, doing considerable damage wherever they appeared. All the culinary vegetables were devoured, the quadrupeds were hardly able to subsist, and the largest trees were infested in such a manner with these insects that the most voracious birds would not light upon them; whilst the sugar-canes and other staple crops were almost entirely destroyed. Nor were the dwelling houses of the inhabitants free from the plague. The sugar-ants, as they were called, infested every chamber, closet, and crevice of the buildings in such numbers that they greatly distressed the inmates, especially children and invalids, and it was found impossible to destroy them. At length when they had baffled the art of man to get rid of them there came a hurricane, which swept them all away. In 1780 the sugar-ants appeared again, however, and rapidly multiplied as before; but when they had assumed a most threatening appearance there came another hurricane, by which they were entirely destroyed; and, so far as we know, they were seen no more.

Soon after the calamities to which we have alluded had passed over, the agricultural and commercial prosperity of Martinique rose to a higher pitch than they had ever reached before. According to the statement of the historian Abbé Raynal, the imports and exports were largely increased, whilst the statistics of the population were as follows: White people, including men, women, and children, 12,450; free blacks and mulattoes, 1814; negro slaves, 70,553; and 443 fugitive negroes.

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The population of Martinique fluctuated very much in after years; but the proportion of whites to the blacks and persons of colour has always been much larger in the French than in the English colonies, owing to the French adopting the West Indies as their home, whilst the English regard themselves as mere sojourners. Travellers who visit Martinique invariably represent the morals of the people of all classes as at a low ebb; for, although there is the usual array of popish churches, convents, processions, and festivals, common to all Roman Catholic countries, there is little or nothing to be seen of useful education, true scriptural enlightenment, or of genuine spiritual worship. Sabbath desecration, public amusements, and unblushing immorality are the order of the day, and no true protestant Christian can spend a week or two in the colony without feeling deeply grieved with the scenes of dissipation and superstition which are constantly presented to his view and without a sigh of sadness at the thought that the country is so completely closed against evangelical missionary labours by the intolerance of the Romish priesthood.

GUADALOUPE.

The second island in rank and importance possessed by the French in the West Indies is called Guadaloupe, having been so designated by Columbus, on its first discovery by him in 1503, owing to the resemblance of its mountains to those in the neighbourhood of a town bearing that name in old Spain. It is situated between Antigua and Dominica, about ninety miles north of Martinique, in 16° N. and 62° W. It is estimated to be sixty miles long and thirty broad. Although spoken of as *one* island, Guadaloupe is in fact divided into two by a narrow, rocky channel, through which no ships can venture to sail, as it is only navigable for boats or vessels not exceeding sixty tons burden, and great care is necessary to keep even these

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clear of the rocks. It is called by the inhabitants *La Rivière Sale,* or Salt River. These two portions of the island resemble each other in their main features, being rugged and hilly in the interior districts, with extensive fertile valleys and plains towards the sea. The north-western section is, however, said to possess superior soil and to be the more healthy of the two. It is noted for an extinct volcano called the Mountain of Sulphur, and from two mouths, or craters, opening into a pit, the natives extract large quantities of the mineral for sale.

In common with the other Caribbee islands, Guadaloupe was inhabited by a tribe of native Indians when it was first discovered; but, being for a long time entirely neglected by the Spaniards, it was left in their quiet possession, no permanent European settlement being formed upon it till 1635. In that year, however, between 500 and 600 French colonists, under the protection and guidance of MM. Loline and Duplessis, embarked at Dieppe, in Normandy, in a merchant ship and arrived safely at Guadaloupe on June 28th. Their preparations for such an enterprise had been very defective, and they suffered much in consequence. Their provisions were so ill chosen that most of them were spoiled in the course of the voyage, and they had shipped so small a quantity that they were all exhausted in the space of two months after they had landed. Nor could they procure any supplies from France; and when they applied to the neighbouring colony of St. Kitts they found the people there either unable or unwilling to respond to their plea for help. Under these circumstances the colonists had no alternative but to cast themselves upon the sympathy of the aborigines, who appeared willing to supply them with such ground provisions and fruits as they were in the habit of cultivating for their own use so far as they were able. Unhappily, however, the supply was not equal to the demand, and the colonists, being dissatisfied with what was brought to

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them voluntarily, adopted compulsory measures to obtain what they required. These harsh measures led to retaliation and hostilities, which were commenced between the French settlers and the Indians in the month of January, 1636.

The poor Caribs, not being in a condition openly to resist an enemy, who had the superior advantage of fire-arms, destroyed their own provisions and plantations and fled, some to the distant mountainous parts of the country and others to the neighbouring islands, which they were able to reach in their frail canoes. The more resolute and daring, however, returned in a short time to the neighbourhood of the French settlement, where they concealed themselves in the woods and watched for every opportunity of revenging themselves upon their invaders, whom they shot down with their poisoned arrows or felled with their clubs. As might have been expected, a dreadful famine was the result of this harassing retaliation on the part of the Indians, and the colonists were reduced to great straits, being obliged to subsist on roots and wild fruits, which were only to be obtained in very small quantities. Their calamitous situation was at length communicated to the governor of Martinique, who sent a military officer named Aubert with a detachment of soldiers and a supply of provisions for the relief of the unhappy sufferers. The Caribs now submitted to the additional force which was brought against them, and in 1640 Aubert had the satisfaction of making peace on conditions which promised to be permanent. From this period the colony was put under the protection of the mother country, and new arrivals from different parts of France gradually increased its population.

This increase in the number of colonists did not necessarily add to the strength and unity of the settlement however, some of the new colonists being only indifferent characters, who had 'left their country for their country's

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good.' Nor was the condition of the place much improved by the next importation, which consisted of a number of discontented colonists from St. Kitts. To these were soon added some sailors, tired of seafaring life, and a few masters of trading vessels, who had saved sufficient money to retire and improve their fortunes by purchasing and cultivating lands. In a community formed of such diversified classes of men, most of whom were of low moral character, there was a deplorable want of harmony and good feeling, which tended to check the prosperity of the colony. Its progress was further impeded by the frequent attacks of lawless pirates, who infested the Caribbean seas at the time alluded to, and Guadaloupe possessed no forts or military force of sufficient power to resist these attacks. Hence these daring marine robbers repeatedly plundered the place and carried off the property of the colonists without let or hindrance, frequently committing acts of personal violence on the defenceless owners in addition to other insults.

These disadvantages, together with the inexcusable neglect of the mother of this valuable appendage to the French empire, led many of the best colonists to leave Guadaloupe and repair to Martinique and other places, where they hoped to enjoy greater privileges and to be free from many annoyances to which they had been subject. Hence for several years the colony made little or no progress, and the number of the inhabitants, as well as the imports and exports, decreased rather than otherwise.

At length, however, a change for the better took place: a more enlightened policy prevailed at home, and increased energy and harmony being manifested in the colony, Guadaloupe speedily advanced to a state of prosperity such as it had never experienced before. A few negro slaves had been introduced at an early period, but now they were imported in large numbers; and, together with the Indians, whom the colonists had reduced to a state of

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servitude, were put to that kind of labour for which Europeans were not adapted in the fiery rays of a tropical sun. Consequently the cultivation was greatly extended and the population, as well as the imports and exports, rose about the middle of the eighteenth century to a higher point than had ever been known before.

According to the statement of a French historian, at the close of the year 1755 the colony was peopled by 9643 whites, and 41,140 negro slaves and free coloured persons, including men, women, and children. Her saleable commodities were the produce of 334 sugar estates, 15 plots of indigo, 46,840 stems of cocoa, 11,700 of tobacco, 2,257,725 of coffee, and 12,748,447 of cotton. For provisions she had twenty-nine squares of rice and maize and 1219 of sweet potatoes and yams, 21,028,520 banana trees and 32,577,950 trenches of cassava. The stock consisted of 4924 horses, 2924 mules, 125 asses, 13,716 head of horned cattle, 11,162 sheep and goats, and 2444 hogs. Other improvements being equally conspicuous.

Such was the advanced state of Guadaloupe as a French colony when in 1759 it was attacked and captured by British troops after a siege of three months, during which there was great destruction of life and property. Distressing as this event was to the colonists, their condition would have been still worse if the British had withdrawn before the capitulation was completed, seeing they were reduced by the siege to a most helpless condition. As it was, they were treated with great magnanimity and kindness by their conquerors and amply supplied with food and other necessaries. Guadaloupe remained in the possession of the English on this occasion about four years, during which a new system of commercial intercourse was opened with the other British settlements in the West Indies, which ultimately proved of great advantage. The conquered island was through this channel, independently of the merchant ships sent out

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from the great trading seaport towns of England, so abundantly supplied with every species of European commodities that the market soon became overstocked with goods. At the same time a prospect of peace, and of the consequent restoration of the island to France, encouraged the French planters to lay in large stores, which they purchased on very favourable terms. This stock served, after the restoration of peace and the giving up of the colony to its former owners in 1763, to accelerate the prosperity of the place to a higher point than it had ever reached before. The English speculators had moreover in the interim imported 18,721 additional slaves to work the plantations, to say nothing of the improvements they had made in the small adjacent and dependent islands of Deseada and Les Saintes, to which they had paid considerable attention.

During the war which again broke out between England and France Guadaloupe once more fell into the hands of the English, who captured the place after a short and feeble resistance in the month of March, 1794. But on this occasion it did not long remain in our possession, for the island was soon afterwards attacked and retaken by an armament, consisting of 1500 regular troops, under the command of Victor Hugues, the great military leader after the French Revolution.

Chequered as had been the history of Guadaloupe up to this date, its changes, trials, and vicissitudes did not end here. The English again took the island in 1810; and in order to allure the Swedes into a coalition against France, with which they were at war, they gave it over to them. It was, however, by the consent of Sweden, restored to France at the general peace in 1814, and has ever since remained in her possession. Being thenceforth exempt from warlike attacks and other trials which marked its early history, Guadaloupe has in modern times been favoured with a fair amount of agricultural and commercial pro-

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sperity, notwithstanding the fluctuations to which it has been subject in common with the other colonies of the West Indies. Most of these fluctuations have been more or less connected with the system of negro slavery which so long prevailed in these beautiful islands. Had France taken steps towards emancipation simultaneously with England the difficulties connected with the management of her West Indian colonies would have been greatly diminished. But it was not so. She held out for years after the slaves were made free in the neighbouring British colonies. Hence it was no unusual thing for slaves in the French islands to attempt and even to succeed in making their escape to the British settlements, where they knew they would be free.

Several instances of this kind occurred soon after the complete emancipation of the slaves in the British colonies, when the present writer was resident in a neighbouring island, of which the following is a somewhat ingenious specimen. On one occasion five slaves belonging to a plantation in Guadaloupe formed the project of escaping to Antigua and arranged to meet at a certain place early in the morning preparatory to their embarkation. Two of them arrived at the appointed place too late, and had the mortification to behold their three friends already on the sea at some distance in a small canoe provided for the occasion, for they had embarked at once without waiting for the rest of the party for fear of treachery. The two poor fellows thus left behind had to set their wits to work to devise a plan to effect their escape also and to avoid the punishment consequent on making the attempt without success if discovered. At length they resolved on a desperate experiment. They ran in breathless haste to the 'great house' and called up Mr. M——, their owner, crying out, 'See, massa, three negroes are making their escape in a canoe which they have stolen!' Mr. M—— was much obliged by this timely notice, and having

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hastily dressed himself and given a glass of rum to each of his faithful informers, he threw himself into a boat and with the two men for rowers set out with all speed in pursuit of the fugitives. But with all their efforts they could but just keep the canoe in sight without gaining any material advantage. Of course the two negroes knew how to manage this part of the business, and as an excuse for making no greater headway they reminded their master that there were three men pulling in the canoe against two in the boat which they occupied. On hearing this remark Mr. M—— threw off his coat and applied himself to the oar to help the rowers, but without any perceptible advantage.

At length they all reached Antigua. The three slaves with the canoe landed first, and made off with all possible speed. Mr. M—— and his party reached the shore soon afterwards; but instead of helping their master to capture the fugitives, the two slaves who had accompanied him turned round and coolly said, 'Good massa! we did not know how to rejoin our friends in the canoe who had left us behind, and as you have brought us over yourself in your boat we give you many thanks. Good bye, massa; we are now in a free country.' And off they went. The French planter felt indignant at the loss of his slaves, and more especially so at the idea of being thus befooled by his own negroes; but there was no help for it. He applied to the British authorities for redress, but without avail; and on the following day he was obliged to hire men to row his boat back to Guadaloupe, reluctantly leaving his five slaves to breathe the free air of Antigua, and returned home 'a sadder and a wiser man.'

At length the time came when the French could retain their slaves no longer, and arrangements were made for their liberation by the provisional government in 1848; and, so far as we know, the experiment has been as successful as could have been expected, all things considered, it

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being generally admitted that the negroes in the French islands were not so well prepared for the boon of freedom as were those of the English colonies, where earnest missionary labour had been bestowed upon them for so many years.

It would have been very pleasant if we could have concluded our account of Guadaloupe with a brief report of evangelistic efforts for the social and moral benefit of all classes. But, alas! this cannot be; for there exists the same exclusivism and hostility to protestant missionary exertions in this as in other French colonies, where the only religion tolerated is Roman Catholicism; and that which prevails is of a very low, inferior type. In Basseterre, the capital of the colony, and in Cabesterre, Grandeterre, and other towns and villages, as well as in some of the rural districts, churches, nunneries, and monasteries have been erected, and all the outward forms of the Church of Rome are observed with the same parade and show which are seen in other places; but the morals of the people of all classes of the community are described by visitors as very low. The holy sabbath is desecrated in a most shocking manner, whilst ignorance, superstition, and sin are open and unblushing in their every day manifestations. There is a loud call in this as in other French colonies for the labours of the Paris Evangelical Missionary Society or those of some similar philanthropic institution.

MARIE-GALANTE.

The small island of Marie-galante is generally regarded as a dependency of Guadaloupe, in common with Deseada, Les Saintes, and some others; but it has a history of its own, and it is of sufficient importance to demand a brief separate notice. It is situated about thirty miles north-east of Dominica and twelve east of Guadaloupe, in 16° N. and 61° W. It is only about sixteen miles long from north to south and four wide from east to west. On the eastern

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shore are lofty perpendicular rocks, and about half its surface consists of barren, rugged mountains. The rest of the island possesses a fairly fertile soil, adapted for the cultivation of sugar, cotton, coffee, tobacco, and indigo, which are its staple productions, together with the fruits and vegetables common in the tropics. It is indifferently watered, but in favourable seasons the crops are equal to those of the other Caribbean islands.

Marie-galante was discovered by Columbus on his second voyage to the New World in 1483, and was so called after the ship in which he sailed, which, in plain English, means the *Gallant Mary*. When seen at a distance from on board a ship it has the appearance of a floating island, being for the most part flat; the trees which grow on the shore seem to swim in the sea, but a nearer prospect shows it to be intersected by some rising grounds, which give a fine variety to the landscape. Like many other islands in the West Indies, it has a chequered history. The French settled here in 1647, and it was taken by the English in 1691; but the French soon got possession of it again. It was retaken by the British in 1759 and restored to the French at the peace of 1763. It was once more captured by the English with a single frigate, on the breaking out of war again, in 1808, but it was restored to its original owners at the general peace of 1814; and it has ever since been a French possession. On the banks of a small running stream, the only one in the island, there are a few fine plantations; and a small town, in one of the principal bays, is the capital of the settlement, where the commandant resides and to which the inhabitants repair to procure what they require and to supply themselves with the necessaries and comforts of life.

The population of Marie-galante has always been small, but it is said to be more orderly and moral than that of some of the larger islands. The people of all classes and

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complexions are professedly Roman Catholics. They have a small church or chapel at the bay, but it has not always been supplied with a priest. The place has consequently been dependent upon the occasional visits of an *abbé* from Guadaloupe for the performance of marriages, baptisms, and such other services as they required, according to the discipline of the Romish Church. The rising generation are said to be sadly neglected, and schools are much needed for their education. In this as well as in other respects the condition of the people resident in this romantic little isle is capable of much improvement, and loudly calls for the kindly help of the benevolent.

ST. MARTIN'S (FRENCH PORTION).

The island of St. Martin is situated between St. Bart's and Anguilla, in 18° N. and 63° W. It is only twenty miles long and nine broad, and yet it possesses many interesting features. It cannot boast of numerous rivers, commodious harbours, or of a very fertile soil; but it is unsurpassed in its romantic scenery, presenting to the view of the traveller such a variety of mountain and valley, of hill and dale, of inaccessible heights and deep ravines as can hardly be found anywhere in the torrid zone. And small and comparatively insignificant as St. Martin's may appear, it is remarkable for the fact that it belongs to two of the kingdoms of Europe, being almost equally divided between France and Holland. The north side of the island is occupied by the French and the south side by the Dutch. There is an elevated ridge of rugged hills, passable only for horses and travellers on foot, up a zigzag road, which forms a natural boundary between the two settlements, somewhat favourable to this unique appropriation; and, so far as we know, the two communities have lived in tolerable harmony and neighbourly friendship with each other, notwithstanding their difference in nationality, character, tastes, and religious profession.

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The history of St. Martin's, if not so important, has been almost as chequered as that of any other island in the West Indies. Although the king of Holland has owned one part of the island for a lengthened period, whilst France has possessed the other, there have been intervals of change and conflict affecting this little quiet island in common with others. Alternately have the inhabitants of the French colony seen the white flag of the Bourbons and then the tricolour flag of Napoleon waving over their fortifications, while their neighbours in the Dutch portion of the island have occasionally seen their settlement captured by the English and then restored to Holland by treaty of peace. For many years past, however, both sections of the country have been mercifully saved from war and commotion, and the inhabitants have been left to pursue their humble occupations in quietness and peace.

The French colonists are occupied chiefly in the cultivation of tobacco, sugar, and ground provisions, for which the soil is tolerably well adapted, although it is in some places rather stony and rugged. They also procure valuable timber from the mountain forests for colonial use and for exportation. The island is likewise famous for a peculiar tree, known as the 'candle tree,' from the circumstance of its wood being remarkably inflammable. A small branch or splinter of this tree when ignited will burn with a luminous and steady light like a candle or flambeau, whilst at the same time it emits a pleasant perfume. There are moreover in the forests trees, which at certain seasons exude valuable gums of different kinds, which are collected by the inhabitants and utilised as articles of commerce on a small scale.

The population of the French colony of St. Martin's has varied much at different periods. Formerly it was said to consist of about 400 white families and 10,000 negro slaves; but since emancipation many changes have

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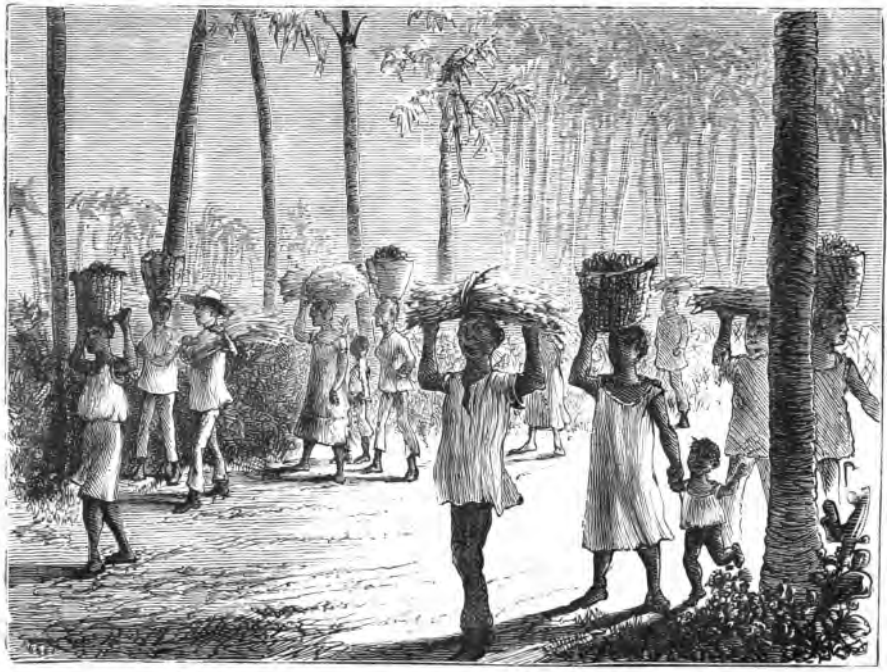

SLAVES GOING TO MARKET.

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taken place. The island being comparatively poor and profitable employment scarce, several persons of the labouring classes, both male and female, have emigrated from time to time to Demerara, Trinidad, and other places, where there were better prospects of getting a living.

In former times the inhabitants of St. Martin's, in common with those of other islands, were fearfully demoralised. In fact, not even the form of godliness was for many years known or kept up among them. Occasionally a Romish priest from the island of Guadaloupe would visit the French settlement, celebrate mass, baptize the children of papists, &c., and then the rest of the sabbath, like all others in the year, would be spent in feasting, carousing, gambling, and similar vices. Sunday was the day for the public market, for drinking parties, and for scenes of mirth and dissipation of the most degrading character. Intemperance reigned universally. Not to partake of the sparkling glass at the festive board was regarded by many with unmixed contempt, and the perpetrator of such an act would have been treated as a vulgar clown not fit to have a place in refined society. Other phases of immorality were equally glaring among all classes of the community, and the rising generation was suffered to grow up in ignorance, sin, and folly; and as successive years passed away the state of things appeared to be getting worse and worse.

Such was the condition of the French colony in St. Martin's when, about the year 1817, it attracted the notice and excited the sympathy of Christian people in a neighbouring island. A short time before the Gospel had been brought by a Wesleyan missionary to Anguilla, which is separated from St. Martin's by a narrow but boisterous channel about nine miles wide. Among the early converts at Anguilla was a free young man of colour, named John Hodge, who was ere long called to preach the Gospel to

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his fellow countrymen. Having heard of the spiritually destitute state of the people, both bond and free, in St. Martin's, he hired a boat and, accompanied by two or three of his Christian friends, rowed across the channel to try the experiment of holding religious services for their benefit. On arriving at Marigot, the principal town of the French settlement, he made acquaintance with a few persons of his own class and complexion and arranged for a meeting with them in the house of one of their number on the Sunday evening. At the time appointed the place was crowded with black and coloured people, and the zealous Wesleyan local preacher proclaimed to them the elementary truths of the Gospel in a very pointed and impressive manner, to the surprise and delight of his hearers. Flushed with the success of his first attempt to instruct the people, the young evangelist appointed another meeting; but he soon found that he was not to have the honour of sounding the Gospel trumpet more than once in that place. The commandant of the French colony interposed his authority to prevent a second meeting, apprehending that such gatherings and the general dissemination of religious light would tend to unsettle the minds of the slaves. The majority of the inhabitants were moreover Roman Catholics; and, although they had no Church establishment, and were entirely dependent on the occasional visits of a priest from Guadaloupe for such services as they required, they were not disposed to tolerate the introduction of protestantism in any form.

Poor Hodge was consequently summoned into the presence of the commandant to answer for his misdemeanour. With all possible humility he endeavoured to excuse himself and to show that his only motive was to do good. It was all in vain. The enraged French dignitary peremptorily forbade any more meetings of the people for any such purpose and ordered the preacher to quit the colony within twenty-four hours, threatening

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imprisonment and whipping should the offence be repeated. The next day, as young Hodge was leaving the place and making good his retreat to the Dutch section of the island, he heard his own banishment publicly announced at the head of the drum by a government subordinate, who went through the streets calling the attention of the people to the offence committed and to the punishment inflicted upon the offender. In the Dutch settlement the devoted evangelist was more successful in his efforts to do good, as we shall find further on; but we must for the present confine our attention to the French department of the island.

The question of the introduction of the Gospel to the French colony of St. Martin's was not finally settled by this rude expulsion of the first preacher who attempted to make known to the people the good news of salvation, however. The desirable object was ultimately brought about by other means in the order of divine Providence. A widow lady, who owned the large sugar plantation called Friar's Bay, at the extremity of the beautiful valley of Clombier, requiring a manager, she engaged the services of Mr. Seys, a relative, who resided in a neighbouring British colony. Whether the lady knew of it at the time or not, it was a fact that Mr. Seys had some time previously been brought to a saving knowledge of the truth and had become a Wesleyan local preacher. He had no sooner become settled in his new position as manager of Friar's Bay than he was painfully impressed with the low and wretched moral condition of the slaves attached to the property. After encountering many difficulties, he succeeded in obtaining his employer's consent to try to promote their improvement by holding occasional meetings for their religious instruction. At the first service held in the boiling house a large number of slaves, as well as their mistress and all the subordinate plantation officials, were present, to whom Mr. Seys preached a plain

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and pointed sermon, which evidently made a powerful impression. As there was some fear of arousing the hostility of the authorities of the French government if these services were held frequently, Mr. Seys next obtained his employer's consent for a number of the seriously disposed negroes to go over to the Dutch quarter of the island, a distance of about seven miles, on the sabbath as often as they felt disposed to attend a Wesleyan service, which had been established there, and at which he occasionally officiated in conjunction with the resident missionary.

By the blessing of God upon these and other means employed for their spiritual benefit, several of the slaves on Friar's Bay Estate became true converts to the faith and hope of the Gospel. The first and most prominent of these was a man named Jack Ray, who exercised a good influence over many others, speaking to them for their spiritual good and persuading them to attend the religious services. The change produced in the character and conduct of the negroes who were thus brought to a saving knowledge of the truth was such that it, not only removed all prejudice from the mind of their owner against their religious instruction, but it made a powerful impression upon the neighbouring planters, under whose notice it necessarily came. The consequence was, the way was soon opened for the establishment of regular religious services and for the occasional visits of the Wesleyan missionary, who had for some time been labouring in the Dutch quarter of the island. As the good effects of the mission gradually developed themselves and prejudice died away, other steps were taken to give permanency to the work. A commodious Wesleyan chapel was ultimately erected, a protestant Christian Church organised, schools established for the instruction of the rising generation, and all the other machinery of a regular mission station put in full and prosperous operation. So

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soon as the society could make arrangements to supply the place with the services of a regular missionary minister, all classes of the community, including government officials, both protestants and Catholics, were seen attending the chapel on the sabbath; and in the course of a few years a complete moral revolution was effected in the colony, the benefit of which all were ready to acknowledge. Nor was this all: the French government was so sensibly impressed with its obligation to the Wesleyan Missionary Society for the services rendered by its agents that for several years past, whether monarchical or republican in its form, it has made an annual grant in aid of its funds of nearly £100 to carry on the good work. Such, in brief, is a specimen of what may be done by the faithful preaching of the Gospel, even in a professedly Roman Catholic country, in the absence of priestly interference and opposition.

ST. MARTIN'S (DUTCH PORTION).

When the soil and climate of the West Indies were found to be so well adapted for the cultivation of the sugar-cane and other valuable articles of tropical produce, the different nations of Europe vied with one another to obtain possession of several of the islands. During the wars which prevailed in the last and early part of the present century some of the colonies frequently changed hands, and at the general peace which was afterwards ratified a distribution was made of the respective colonies to the different powers, which has continued undisturbed to the present day. The possessions that fell to the lot of the Dutch were St. Martin's (in part), St. Eustatius, and Saba, to which was afterwards added the island of Curaçao. None of these are large, but all are esteemed as important and valuable by the nation that owns them, seeing they have no other settlements in the West Indies.

The portion of St. Martin's occupied by the Dutch

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is situated on the south side of the island, as already mentioned, and resembles in many respects the northern section in possession of the French. The cultivation includes sugar, tobacco, and ground provision; and there are in the south-eastern district several large salt ponds, from which, as evaporation takes place at certain seasons of the year, a considerable quantity of salt is gathered and prepared for exportation. There are some natural features of St. Martin's which render it somewhat peculiar and picturesque. Its three towns are all built on narrow banks of white sand; and on one side of the island the Atlantic glides in and forms a kind of bay, affording tolerably good harbours for shipping, and on the other there are the extensive salt lakes, already mentioned. Around the margins of these lakes, and especially on those sides of them most remote from the towns, here and there may be seen the neat cottages of the black and coloured people, with their snug little garden plots, a few cocoanut trees, and the widespreading tamarind, affording its cool, delightful shade as a retreat from the fiery rays of a tropical sun. These humble homesteads form no inconsiderable feature in the beauty of the landscape, especially when in a calm, still West Indian summer evening they are seen reflected in the glossy surface which these placid lakes usually present to the view. The hilly and somewhat mountainous country in the background, being also most accurately reflected from these natural mirrors, adds greatly to the variety of the scenery. It is no uncommon thing to see ladies and gentlemen enjoying a pleasant walk in the cool of the evening along the roads which skirt the margins of these lakes, the largest of which is situated on the east side of the town of Philipsburg, the seat of government in the Dutch settlement.

The population of the Dutch section of St. Martin's has varied much at different periods, but it has never been large. At one time it was estimated to consist of

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about 100 white families and 1000 slaves and free persons of colour; but it is doubtful whether there are now so many, as several belonging to the labouring classes have emigrated to the English islands since the era of emancipation. This small community was left entirely without any stated means of religious instruction till it was visited by the agents of the Wesleyan Missionary Society, who have zealously ministered to its spiritual wants ever since.

The origin of the Wesleyan mission in St. Martin's may be traced to the humble but earnest labours of John Hodge, already mentioned. When summarily banished from the French settlement he crossed over to the Dutch side of the island, where he was received with greater courtesy and treated with more kindness. Having obtained the use of a large room in the house of a free man of colour, on the evening of the first sabbath after his arrival, he preached to a crowded congregation consisting chiefly of negro slaves with a few persons of free condition. The news of the service rapidly spread throughout the colony, and he was earnestly requested to repeat it as often as possible during his sojourn in the island. This he did with good effect, and he was made the honoured instrument in the hands of God in winning many souls for Christ. Nor was the good work entirely confined to the black and coloured population. Soon after the commencement of the services a white lady of high social position, the wife of a government officer, was induced by the change which she saw in her domestic servants, who had been brought under the influence of religion, to go and hear for herself. The very first service which she attended was made the means of her spiritual enlightenment. By the blessing of God upon the word preached, her eyes were opened to see her sinful state and her need of salvation, and she never rested till she had found peace in believing.

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No sooner had the 'noble convert,' as she was generally called, found the pearl of great price than she laid herself out in every possible way to advance the cause of the Redeemer, which was henceforth very dear to her heart. She, not only used her influence in the interests of the mission with the aristocracy of her own class, but she laboured among the slaves and free people of colour like a true female evangelist, and the good she was the means of doing will only be fully known in the last great day. She was the principal cause of the erection of a commodious chapel and of securing the appointment in 1819 of the Rev. Jonathan Rayner, as the first Wesleyan missionary to St. Martin's, to labour among the inhabitants both of the Dutch and French settlements of all classes. The government officials and other white colonists, as well as the coloured people, have generally attended the ministry of the Wesleyan missionaries during the past sixty years, and to express his obligation for the same his majesty the king of the Netherlands contributes £100 per annum towards the support of the work. According to the last report the Wesleyan Missionary Society had in St. Martin's, including the Dutch and French departments, two ministers, five chapels, 761 Church members, and 679 scholars in the mission schools.

ST. EUSTATIUS.

St. Eustatius is one of the smallest inhabited islands in the West Indies; but, from its position and the fertility of its soil, it is nevertheless a place of considerable value and importance. It is situated at a distance of only nine miles from St. Kitt's and about eighty from Antigua, in 17° N. and 63° W. The general appearance of the island, when viewed from the sea as you approach it from an easterly direction, is very much like a truncated cone or sugar-loaf, with its top cut off nearly half way down. As you draw near a range of lofty white cliffs attracts your

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attention, and a stranger can hardly imagine such a wild-looking place to be inhabited. These 'white walls,' as they are called by the islanders, are at least 150 feet high above the level of the sea and surround a large portion of the island. As cultivated fields and other green spots of vegetation present themselves to view above these heights, the thought is suggested to the mind, How do the inhabitants get up and down those formidable cliffs? But as you sail along the south side of St. Eustatius you perceive that the conical mountain is not the whole of the island. For several miles, in a north-westerly direction, a long line of almost level country, gradually sloping, terminates in an abrupt range of hills, between which landing places are available, whilst zig-zag paths are cut in some of the cliffs, by means of which access is gained to the town and estates above.

This mountain isle, which is evidently of volcanic formation, is cultivated to its very summit, sugar, tobacco, pimento, and ground provisions being the principal articles of produce. On ascending the top of the mountain a splendid prospect presents itself to view. It is one of the most romantic spots in the West Indies. It has the appearance of an extensive plain with a deep hollow in the centre, which was, no doubt, once the crater from which issued liquid flames and streams of lava. It is now occupied with rank vegetation of various kinds, from tall silk cotton and other forest trees to beautiful flowering shrubs. Nor is it without the music of birds, such as those in the tropics can make. The turtle, or ringdove, the wild pigeon, the beautiful sparrow, and several species of the jay and thrush keep up one continued concert, whilst several remarkable echoes keep reverberating and repeating the notes of these joyous songsters, and really make the impression on the mind that they are close at hand in countless multitudes.

It is no easy task to ascend this lofty cone, and yet

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it is frequently accomplished by pleasure parties, some mounted on hardy little ponies or mules and some on foot, and many delightful 'picnics' have been held there in what is called 'the Quill.' The view from the summit is grand beyond description, and amply compensates the visitor for the toil of the ascent. On a clear day more than one half of the entire ocean horizon is seen at one view, with the islands of St. Kitt's in the south-east, Saba in the west, St. Bart's in the north-east, and St. Martin's in the north-west; whilst the numerous estates and provision grounds which occupy the mountain slopes appear mapped out below in exquisite loveliness.

Another peculiarity of St. Eustatius is that there is not in the whole island a river, brook, or any stream of water whatever. Nor can water fit for drinking be obtained by sinking wells. That which is thus obtained is available for horses and horned cattle, as they become accustomed to it; but it is so impregnated with salt that the inhabitants cannot make use of it for culinary purposes. Where then, it may be asked, do the people get water to drink and for domestic use? From the clouds. Rain water is universally used. Every house is furnished with spouts along the eaves, which convey the water when it rains into large cisterns prepared for its reception. In seasons of drought much suffering has occasionally been experienced for want of water, and a scanty supply has been sometimes fetched in casks by boats from the neighbouring islands to save the people from perishing.

There is yet another thing about this peculiar little island which is worthy of notice. There is not a wharf nor pier of any kind in all the place. The surf is generally so high and boisterous that a pier or jetty cannot be erected; as often as it has been attempted the materials have been swept away by the fury of the waves. Under these circumstances it is surprising that this should have been such a noted place of trade and commerce at

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different periods of its history, of which there are abundant evidences in the ruins of splendid mansions, now crumbling to dust, and other striking monuments of the past. To meet the case as far as possible the principal town, which bears the same name as the island, has been built in two compartments, one, on the beach or bay, called the lower town, and the other, above the cliff, called the upper town. The lower town, called 'the Bay,' is the principal place of business. It consists of two rows of buildings, between which a narrow street is laid out. Here goods are landed from vessels in the bay with great difficulty, as the weather permits, and placed in stores, whence they are dragged with immense labour up zigzag paths cut in the cliff to the upper town and to the estates in the country from time to time as they are required. The principal landing place is guarded by a strong fort.

From the description already given it will be seen that St. Eustatius, with ordinary precautions for its defence, is almost inaccessible to an invading foe. This circumstance has made its possession an object of desire by different nations at various times, and it has a very chequered history. It was first colonised by the Dutch, who sent to it 1600 settlers in the early part of the seventeenth century. These hardy planters, with the assistance of negro slaves, who were afterwards imported from Africa in considerable numbers, soon brought the best parts of the island under cultivation. In 1665 they were dispossessed by the English. Soon afterwards the Dutch and the French becoming confederates, the English were expelled in their turn. The French continued to hold a garrison in the island till the Treaty of Breda, when it was restored to the Dutch. Soon after the revolution the French expelled the Dutch, but they in their turn were ere long driven out by the English, under Sir Timothy Thornhill, with the loss of only eight men killed and wounded, although the fort which they took mounted

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sixteen guns and was in every respect very strong. Sir Timothy found it necessary for the protection of the Dutch to leave a small English garrison in the fort; but he granted the French no terms of capitulation except their lives and their baggage. By the Peace of Ryswick the island was again restored to the Dutch. Strange as it may appear, on the breaking out of war again St. Eustatius was once more captured by the English under Admiral Rodney, when there fell into the hands of the British a warship of sixty guns, together with several merchant ships; whilst the value of property on the shore was estimated at no less than £4,000,000 sterling.

This high point of prosperity and wealth for such a small place had been reached by St. Eustatius having been for several years declared a free port for ships of all nations, and, as such, having become a centre of trade and commerce unsurpassed by any other colony in the West Indies. But this rich prize was not held very long on this occasion by the British. On November 26th, 1781, the Marquis de Bouille attacked the place with a force of 2000 men from the French island of Martinique, a considerable portion of whom he landed during the night; and, taking the English by surprise, gained an easy conquest. The island was restored to the Dutch at the peace of 1783, but, war breaking out again, it was retaken by the English in 1801. At the general peace of Amiens in 1814 St. Eustatius was finally restored to the Dutch by treaty, and it has remained in their possession ever since.

From the various changes mentioned above the population of St. Eustatius ultimately came to be of a very mixed character and fearfully dissipated, no provision having been made for divine worship or the religious instruction of the slaves and free people of colour by any Christian denomination. It is true a little church had been erected for the accommodation of the government officials and a few other white inhabitants belonging

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to the aristocracy, to whom a Dutch minister occasionally preached; but the black and coloured population were entirely neglected, being left to wander about like 'sheep having no shepherd.' Things were in this state when towards the latter part of the eighteenth century the Gospel was brought to the island in a manner somewhat remarkable, and the circumstances connected with its introduction and ultimate permanent establishment among the people generally deserve a passing notice.

Among a number of slaves brought by a planter to St. Eustatius from America there was a negro named Harry, who had been led to a saving knowledge of the truth among the Methodists in the United States. On finding how much ignorance and wickedness prevailed among the people of his own complexion this man began to hold meetings among them for prayer and exhortation. These meetings were well attended, and 'Black Harry,' as he was called, was so much encouraged that he assumed the attitude and manner of a regular preacher, never failing to tell the people how the Gospel had been made the power of God to his own salvation and to many others in the country from which he came or to urge them to 'flee from the wrath to come.' Crowds attended Harry's meetings, and before long several persons became awakened to a sense of their sinful state by nature and sought and found the pardoning mercy of God through faith in Christ Jesus. These things attracted the attention of several white persons who out of curiosity went to hear Harry preach. The governor of the island himself attended on one occasion, and was so well pleased with what he heard that he signified his permission in an indirect way for the continuance of the meetings.

Before long, however, a storm of persecution broke out, which for some time seriously retarded the progress of the work and threatened its entire destruction. 'Harry continued to preach until his word was attended with such

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power that many of the slaves were so deeply affected as to fall down under its influence and to remain in a state of stupor for several hours. This circumstance created an alarm among the planters, and the propriety of his preaching was viewed in a very questionable light. It happened one night that no less than sixteen were affected in this extraordinary manner: this gave the finishing stroke to his labours. He was ordered to appear immediately before the governor, and was forbidden by him to preach any more under very severe penalties.'

It was a remarkable coincidence that on the very day that 'Black Harry' was silenced by Governor Runnels Dr. Coke, the general superintendent of Wesleyan missions, with two other missionaries, arrived in St. Eustatius. Two of the coloured men belonging to the little band of Christians raised up by Harry's instrumentality, which now numbered about twenty souls, accosted the doctor and his associates as they landed and inquired 'if they belonged to the brethren.' The doctor, supposing they meant the Moravians, began to explain; but, to his great surprise and satisfaction, he learnt that they were Methodists, that they had heard from St. Kitt's that he and his companions were coming to visit St. Eustatius, and that they had prepared a house for their reception, and had unitedly arranged to defray the expenses of their journey. To this house, therefore, they were conducted and treated with the utmost hospitality; and such was the anxiety of those who had gathered together for religious exercises that, as the doctor did not think it prudent to preach to them until the consent of the governor was obtained, they constrained him to sing twice and pray three times before they separated.

The necessary permission for Dr. Coke to exercise his ministry even temporarily in the Dutch colony of St. Eustatius was not obtained until several formalities had been passed through. The doctor was required to present himself before the judge, by whom he was informed it

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was the governor's pleasure that he and his associates should be silent till the council sat and had examined their credentials, at which time it would be determined whether they could be tolerated or not. This was fixed for the following Saturday, and they were subsequently informed that their avowed principles and credentials gave satisfaction. A private message was sent the next day to Dr. Coke informing him that the council were desirous of hearing him preach in the afternoon. He preached accordingly at the appointed time, and although the authorities seemed satisfied with the truth of what they heard the doctor and his companions could plainly perceive that the establishment of a mission in the island was by no means likely to meet the approbation of the governor at that time, and they accordingly made arrangements for their departure.

On February 10th, 1787, Dr. Coke and his party sailed from St. Eustatius after they had formed the little society into classes, imparted to them suitable counsel, and done all in their power to give permanency to the work which had been so wonderfully commenced. Many tears were shed at parting, and the grateful negroes loaded their European friends with presents of fruit and other little things for their voyage. No one felt more on this occasion than poor Harry, who had been silenced from preaching in the manner already mentioned. Seeing the spiritual destitution of his brethren in tribulation, after a considerable time had elapsed he ventured to pray with them, little thinking that this would be regarded as a breach of the orders he had received from the governor. In this he was mistaken, however, for it was no sooner noised abroad that Harry had been heard singing and praying with his fellow slaves than a complaint was lodged against him, and he was again brought before his excellency. Governor Runnels now ordered the offender to be publicly flogged, imprisoned for a given time, and then banished from the

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island. This sentence was executed in a most cruel and rigorous manner, but he bore the punishment with becoming fortitude and Christian meekness, being sustained by the sympathy and prayers of the people and the never-failing grace of God. For a long time it was not known to what part of the world Black Harry had been sold, but several years afterwards Dr. Coke accidentally met with him in America, where he had obtained his freedom. He had maintained his Christian character, and proved useful to the doctor in the prosecution of his evangelistic work.

As to the persecuted little Methodist society in St. Eustatius we may briefly remark that it continued to prosper, notwithstanding the severe penalties that were inflicted upon those who ventured to speak, or sing, or pray in public. The members kept together and held private meetings by stealth for mutual consultation, encouragement, and devotion; and when Dr. Coke revisited the island in 1789 he found the number of professing Christians had increased to 258. Finding the door still shut against him the doctor privately baptized several of the new converts, regulated the affairs of the society, and took his departure on January 1st, 1790. In sailing out of the harbour the vessel came in contact with another ship and received so much damage that the passengers were obliged to land again. Regarding this incident as an indication of divine Providence that he ought to make one more attempt to preach the Gospel in St. Eustatius, Dr. Coke hired a room and preached in the evening to a large and attentive congregation of black and coloured persons. The next morning, however, he received a message from Governor Runnels peremptorily forbidding him to repeat the offence. The doctor and his companions therefore commended the little persecuted flock to God in prayer and finally left the island.

At length events took a turn in favour of the interests

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of true religion in St. Eustatius. The persecuting Governor Runnels died, and with him all open opposition to the establishment of a regular Wesleyan mission passed away.* In 1811, during the administration of a more liberal governor, the Rev. M. C. Dixon was appointed as the first Wesleyan missionary to the island. He was succeeded in after years by the Rev. Messrs. French, Parkin, and others. A commodious chapel was erected, outstations formed, schools established, and other means put in operation for the religious instruction and moral elevation of the people. The Methodist society, which had hitherto consisted entirely of slaves and free persons of colour, was ere long strengthened by the addition of several respectable whites, who had been brought under the influence of the Gospel as preached by the missionaries. As there was seldom any Dutch minister in the island the government officials at length came to attend the ministry of the Wesleyan missionaries with tolerable regularity, and the mission was henceforth, not only tolerated, but supported by all classes of the community, and the good work prospered and expanded from year to year.

Under these altered circumstances in 1851 the members of the Wesleyan Church in St. Eustatius together with several other inhabitants united in a memorial addressed to his majesty the king of Holland praying for a grant in

* The overruling providence of God was remarkably displayed in the subsequent history of the descendants of the persecuting governor of St. Eustatius. After the death of Governor Runnels, not only was every hindrance removed out of the way of the permanent establishment of the Wesleyan mission in the island which he had ruled with such rigour, but several of the members of his immediate family were brought under the influence of the Gospel as preached by the missionaries. His daughter became a member of the society and an ornament to her Christian profession, and his nephews, who occupied high social positions in neighbouring colonies, were glad of the visits of the missionaries when they came to sicken and to die; who, in more than one instance, were successful in pointing them to the 'Lamb of God which taketh away the sin of the world.'

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aid of the funds of the society for the support of the mission. This respectful appeal was graciously responded to by an annual grant of £50. This amount was afterwards increased to £100, which has been generously continued to the present time.

On July 1st, 1863, an interesting event occurred. The royal decree for the emancipation of all the slaves in the Dutch colonies was duly carried out, and it was celebrated in St. Eustatius as a day of general rejoicing and thanksgiving to almighty God. At the request of the governor, Rost Van Tonninghan, Esq., the resident Wesleyan missionary, the Rev. W. Fidler, read the proclamation and conducted divine service in the Dutch church, which was crowded with government officials and the inhabitants generally. The discourse was based on Psalm lxxxix. 15, 16; the hymns sung were adapted for the occasion; and the service throughout was of a most impressive character. The rest of the day was spent in general festivity and passed off in a manner creditable to all concerned.

Notwithstanding the many changes which have taken place of late years by emigration and otherwise, the Wesleyan Missionary Society have still a fairly prosperous cause in St. Eustatius. The last report gives the following statistics: Under the care of one missionary there are 230 Church members, 205 scholars in the mission schools, and 560 attendants on public worship.

SABA.

The beautiful little island of Saba is situated a few miles to the west of St. Kitt's, in 17° N. and 63° W. Although of comparatively little importance as a mere dependency of St. Eustatius it has a history of its own; and, as one of the few possessions of the Dutch in the West Indies, it demands a brief description in this place. It is only about twelve miles in circumference, but the soil is very fertile and, with ordinary care and culture, it

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produces abundance of fruit and vegetables to supply the daily wants of the small population of white and coloured persons by whom it is inhabited. The island, small as it is, has passed through various changes since it was first settled by the Dutch in the latter part of the eighteenth century. It has no regular port, and is somewhat difficult of access; but in times of war and commotion it frequently changed hands. In 1781 it was captured by the English, but it was delivered up to the Dutch soon afterward on the restoration of peace. War breaking out again, it was retaken by the British in 1801, but before long it was restored to its original owners. In 1810 it was once more captured by the English, but at the general peace in 1814 it was given up to the Dutch again; and it has ever since remained in their possession.

The inhabitants of Saba are of a mixed character, generally poor, but industrious, and more steady and orderly in their habits and moral conduct than those of some of the larger islands. Many of them are shoemakers, and find a ready market for their manufactures in the neighbouring colonies. The population is too small to warrant the appointment of a Dutch minister, and they were in a very neglected and spiritually destitute condition when they first attracted the notice and received help from the agents of the Wesleyan Missionary Society. As early as the year 1790 the island was visited by Dr. Coke and other missionaries who accompanied him in his voyage among the islands. They preached the Gospel there for a time with great success, and, wishing to make permanent provision for the carrying on of the good work, the doctor arranged for Mr. Braizer, one of their number, to be left there. But all this was upset by the interference of Mr. Runnels, the persecuting governor of St. Eustatius, already mentioned, who issued orders for the expulsion of the missionary and the prohibition of religious meetings. When more peaceable times came Saba was occasionally

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visited by the Wesleyan missionaries stationed in St. Kitt's; and it is on such occasional ministrations that the people have been chiefly dependent for religious instruction and the ordinances of the Church up to the present time.

CURAÇAO.

In addition to the possessions of the Dutch in the West Indies, already mentioned, there is the island of Curaçao and its dependencies, Bonaire and Aruba, lying off the coast of Colombia, near the entrance to the Gulf and Lake of Maracaibo, in 12° N. and 69° W. It is thirty-five miles long and twelve broad, with a fertile soil, well adapted for the cultivation of sugar, cotton, and tobacco, which are its principal articles of produce. A considerable quantity of salt is also manufactured here, which finds a ready market in various directions. Curaçao possesses several large warehouses, and carries on an extensive trade with the numerous settlements on the mainland as well as with the neighbouring islands. Formerly these places received most of their European goods through this channel, and they do so still to a considerable extent, notwithstanding the fact that other emporiums of trade have been established in the Caribbean Sea and on what is technically called the Spanish Main of late years.

Like most of the islands of the West Indies, Curaçao has passed through various changes in the course of its history. It was colonised by the Dutch in the latter part of the last century. In 1800, some French having settled on part of the island, and becoming at variance with the Dutch, the latter surrendered the island to a single British frigate. It was restored to the Dutch by treaty at the peace of 1802, but, war breaking out again, it was captured by a British squadron in 1807 and again restored to the Dutch at the general peace of 1814. From that period it has continued in the peaceable possession of its original owners, and has enjoyed a fair measure of agricultural and

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mercantile prosperity. The principal town and the capital of the colony is St. Peter's, at the north-eastern extremity of the island. Here the governor-general, subordinate government officials, and principal merchants reside, and it is a place of considerable importance. It contains some good buildings, including a Dutch Reformed church, by means of which better provision is made for the religious instruction of the inhabitants than exists in many other colonies. There is nevertheless ample room for the labours of Christian missionaries, and it is hoped that ere long the philanthropic societies of Europe will be induced to direct their attention to this island, as well as to the populous but spiritually destitute regions of the neighbouring continent.

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CHAPTER IV.

DANISH AND SWEDISH ISLANDS.

DANISH COLONISATION—ST. THOMAS—CRAB ISLAND—ST. JOHN—ST. CROIX OR SANTA CRUZ—ST. BARTHOLOMEW.

GREAT was the astonishment, as well as the excitement, which moved the minds of men of various nationalities throughout the length and breadth of Europe when the marvellous discoveries of Columbus in the western world became generally known. England, France, and Holland, as well as Spain, were soon on the alert with a view to profit, as far as possible, by the wonderful event. Their ships were seen ploughing the ocean in various directions and watching for opportunities to seize and appropriate any unclaimed or unoccupied lands which came in their way. Nor were they very scrupulous as to their modes of proceeding for the accomplishment of their cherished objects. Hence we have seen that, in times of war especially, most of the islands of the West Indies repeatedly changed hands. At a later period Denmark, Sweden, and other smaller maritime powers of Europe appeared on the scene of action to claim a share of the common booty. At the general peace of 1814 claims were confirmed or adjusted and appropriations made, which have continued with scarcely any alteration to the present time.

It was not till the year 1671 that the Danes, recover-

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ing from the stagnant calm into which their despotic government had thrown them, began to turn their attention towards the newly discovered regions in the western world. But, although somewhat late in the field of enterprise, they succeeded in gaining possession of two or three valuable little islands, which demand a brief description in this place.

ST. THOMAS.

Whilst ranging the Caribbean Sea in quest of a suitable place to plant a colony, the Danish ships, fitted out for the purpose, came to a small island known by the name of St. Thomas. It had been discovered long before by the Spaniards, but was left without any occupants. Even the poor Caribs, by whom it was formerly inhabited, had disappeared, having been either exterminated or driven off by their pitiless enemies. Here the Danes landed, and, having surveyed the island, fixed upon it as the site of their first settlement in the West Indies.

St. Thomas is one of a cluster, or group, called the 'Virgin Islands,' and is situated to the eastward of Porto Rico, in 19 N. and 67° W. It is only about fifteen miles long and seven broad. Nor can it boast of extreme fertility, the soil being generally rather light and sandy. In some places it is nevertheless tolerably well adapted for the growth of sugar and tobacco, which, together with the usual fruits and provisions common in the tropics, are its principal articles of produce. The chief advantages of St. Thomas over many other islands in the West Indies are its position as the most western of the Caribbees and its splendid harbour, which is not surpassed by that of any other place with which we are acquainted. Having passed through the narrow entrance a whole fleet of fifty ships may take shelter and ride at anchor in perfect safety in all weathers.

It was no doubt the circumstance just named that

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commended the island to the Danes when they first landed upon its shores. They fixed upon the northern side of the harbour as the most eligible site for the town, and displayed considerable zeal and industry in their preliminary arrangements. Scarcely, however, had they begun to lay the foundation of their colony before they were opposed by the English, who, under the pretence that some emigrants from their nation had previously taken possession of it and made some efforts towards clearing the land, thought this a favourable opportunity for disputing the claims of Denmark. To prevent disturbances, which might have embroiled the mother countries in war, the matter was referred to the imperial government for settlement, and the British ministry decided in favour of the Danes, who were ultimately left in undisputed occupation of the island. Thus secured in their possession, they proceeded with the erection of dwelling houses and the laying out of plantations, which gave an ample return for individual industry, although the island was too small to admit of cultivation on a scale sufficiently large to become remunerative to the mother country.

It was to its magnificent harbour, as already intimated, that St. Thomas was chiefly indebted for the mercantile prosperity with which it was speedily favoured above that of many neighbouring colonies. This was moreover declared from the beginning to be a free port for all nations; a circumstance which attracted to it vessels of every description and under all conditions of emergency. Parties of buccaneers, and pirates especially, composed of men both from England and France, which infested the Caribbean Sea, were quickly attracted by it; and its convenience rendered it a place of general *rendezvous*.

In addition to these circumstances may be mentioned the fact that in times of war between the different nations of Europe St. Thomas generally remained a neutral port

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and opened its splendid harbour to vessels of every flag without respect to parties. To this place, therefore, the merchant ships of the belligerent powers resorted to transact in secret their respective business, secure from the storm that raged without and forgetting for the moment that they were subjects of nations that were the acknowledged foes of each other. The various productions of the different islands of the West Indies, as well as those of Mexico and Peru, thus centreing in St. Thomas, speculative men from different countries found it a convenient place of residence, and the progress of the colony in wealth and general prosperity was conspicuous and rapid. It must be admitted, however, that Denmark was not so largely benefited by this state of prosperity as might at first sight appear. The settlers, coming to be of such a mixed character, and belonging to so many different nations, kept up extensive mercantile transactions with the respective countries to which they belonged, and thither the principal advantages of their profitable speculations flowed. The inhabitants were, however, materially benefited by the strangers who resorted to the island, and domestic trade increased in proportion to the influx of population, although in the great objects of speculation the Danish planters had little or no concern.

Meanwhile the cultivation of the land on the plantations in the rural districts moved on by slow but progressive degrees. The proceeds were, however, so inconsiderable that the only intercourse between the mother country and her colony of St. Thomas was for many years kept up by a single ship. This Denmark fitted out annually and sent to the western coast of Africa to purchase slaves. With her cargo of human flesh and blood she sailed for the West Indies; and, having thus consigned them to perpetual servitude, the ship was loaded with the produce of the year, consisting chiefly of the fruits of the labour of the poor negroes who had been previously imported, and

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thence returned to Europe in time to repeat the voyage in the course of the following season.

Such was the state of the Danish colony of St. Thomas when, in 1807, on the breaking out of war in Europe, the island was attacked and captured by the English. It was not long held by them, however, for at the general peace of 1814 it was restored to its original owners; and it has ever since continued in their possession. It has moreover maintained its original character and attitude as a free port for the ships of all nations and as a centre of merchandise of all descriptions, as well as the place of residence of persons of different nationalities, occupations, languages, and complexions.

The spiritual and moral condition of the negro slaves and of the mixed population of St. Thomas generally was truly appalling in the early part of the eighteenth century, when it attracted the attention and excited the sympathy of the Moravian missionaries, who were the first to enter this part of the foreign field. It was in the month of June, 1731, that Count Zinzendorf undertook a journey to Denmark to attend the coronation of King Christian VI. Whilst there some of the brethren in his service became acquainted with a negro from the West Indies, named Anthony, then in the service of a Danish nobleman. This man frequently conversed with the brethren from Herrnhut, and especially with the elder, David Nitschmann. He told him that he had often sat upon the shore of the island of St. Thomas and prayed for a revelation from heaven, and that, by the blessing of God, he had been brought to Copenhagen, where he had embraced Christianity. He drew a touching picture of the spiritual destitution of the negroes there, among whom was his own sister, whom he described as desirous of religious instruction; and he assured the brethren that if missionaries could be sent to the West Indies they might reasonably expect success.

When the count heard of these things he was so

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moved that he wished to send Nitschmann immediately to St. Thomas, but that being impracticable, he determined to bring the matter before the Church at Herrnhut on his return to that place. In the meantime he obtained permission for the negro Anthony to follow him thither. The appearance and pathetic statements of the pious African deeply moved the hearts of the brethren, two of whom, Leonard Dober and Tobias Leupold, nobly offered themselves as missionaries to the West Indies. From some cause not explained, it was thought better for Leupold not to go at that time, and David Nitschmann was appointed instead. Dober and Nitschmann accordingly embarked for St. Thomas on October 8th, 1732, where they arrived in safety on December 13th, grateful to almighty God for His preserving goodness during the voyage.

Having been kindly invited by Mr. Lorenzen, a planter at St. Thomas, to make his house their home till they had made other arrangements, they commenced their missionary labours on the day they landed by inquiring for Anthony's sister and her brother Abraham, who were both slaves. Having found them, they read to them their brother's letter, containing an account of his conversion, and exhorted them to follow his example by earnestly seeking and serving the Lord. They also stated to all within their hearing the object for which they had come to the island and their readiness to teach any who were willing to be instructed. The negroes at once comprehended their meaning and clapped their hands for joy. They now made arrangements to visit the negroes wherever they could gain access to them on Saturdays and Sundays, when they had most time to attend to their instructions; for which they generally found greater facilities than they had expected, though not without occasionally meeting with opposition from their masters. The planters and other white residents on the island of St. Thomas were much divided in their opinions with reference to the missionaries. Some

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honoured them as servants of God; others despised them, and even treated them as deceivers whom they ought without delay to drive out of the country. But they held on the even tenor of their way through good and through evil report, and the Lord blessed their humble labours. Among the first converts to the faith and hope of the Gospel were Anne with her husband and Abraham her brother, of whom the negro Anthony had spoken in Copenhagen, to whom many others were soon added.

The missionaries Nitschmann and Dober, after doing good and successful work, ultimately returned to their native land, and were succeeded by Leupold, Schenk, Miksch, and other brethren, who were also successful in winning souls for Christ and in raising the poor negro slaves to a higher state of intelligence, the opposition of the planters having in a great measure died away. Nor were the free persons of colour and the white settlers neglected by the missionaries. A goodly number of these were from time to time gathered into the fold of the Redeemer. Places of worship were moreover erected and schools established at two separate stations, called *New Herrnhut* and *Niesky*, where, in 1823, 2285 persons had been baptized, 758 of whom were communicants. And when the present writer visited St. Thomas in the month of April, 1844, he beheld with joy the fruits of the Moravian mission in the island. A happy sabbath which I spent in worshipping with the brethren there, as well as with the minister and congregation of a Dutch Reformed church, which had been erected in the town, will never be forgotten. I also attended the Jewish synagogue and held some interesting meetings with a number of Wesleyans and other English-speaking people, who earnestly desired a missionary to labour among them, but who were not allowed this privilege by the Danish government, who still adhered to the system of negro slavery with a tenacity which made them jealous of the visits of missionaries

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from the English islands, where all were free. Thus in what was called a 'free port' religious liberty was unknown, the Moravians and the Dutch Reformed Church alone being tolerated. It is hoped, however, that brighter days are in store for this interesting little island, and that when the last vestiges of slavery and religious intolerance are swept away, the inhabitants will freely participate in the liberty, social, civil, and religious, which happily prevails in other parts of the West Indies.

CRAB ISLAND.

It was in the year 1717 that the prosperity of the Danes in St. Thomas induced them to endeavour to extend their territory by the addition to their West Indian possessions of Crab Island, which at that time lay uninhabited in their vicinity. But in this attempt they were fatally disappointed, as the Spaniards and the English had been before them. It nevertheless demands a brief description in this place. Crab Island is situated between St. Thomas and Porto Rico, in 21° N. and 63° W. It is about nine leagues in circumference. The surface is somewhat irregular, being broken with a number of gentle acclivities; but the hills are neither very steep nor barren, and only serve to diversify the prospect without offering any obstacles to the cultivation. The soil is rich, and admirably adapted to the growth of the usual productions of the tropics, and the island is well watered with numerous springs. One inconvenience, indeed, is the fact that it possesses no regular harbour to which ships can resort to transport its produce to distant markets; but it has commodious bays, in which they can ride at anchor without being exposed to imminent danger, which serve, in a great measure, to counterbalance the defect.

This pleasant little island had attracted the notice of the English as early as the year 1690; and, finding it unoccupied, they attempted the establishment of a settle-

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ment upon it. On their arrival they, however, found on almost every portion of it remains of ancient plantations. Lemon and orange trees had evidently been cultivated by former occupants, and there were also vestiges of art as well as agriculture in various places. Although the early history of the island was involved in mystery, its proximity to Porto Rico rendered it probable that it had at some previous period been occupied by Spanish colonists from that place, which was not more than twenty miles distant; but there was nothing to show why it had been abandoned. The English adventurers who were drawn to it made no pretensions to a legal right of occupancy; but, finding it entirely deserted, without cultivation, and without inhabitants, they merely attempted the formation of a settlement upon it, with the idea that they would be allowed to occupy it in peace, whoever might profess to have prior claims. But in this they were disappointed. They exerted themselves in the erection of temporary dwellings and in cultivating the ground, but they were not permitted to reap the harvest for which they had laboured and waited. The Spaniards of Porto Rico had watched their movements with a jealous eye from the beginning; and, carefully calculating their numbers and strength, at a time they considered most favourable for their purpose they sent forth a detachment of soldiers and massacred every man in the settlement. The women and children escaped this carnage; but they were seized by the assassins and taken to Porto Rico, and the settlement came to an end.

Strange as it may appear, the Spaniards made no arrangements to occupy Crab Island themselves after this unprovoked attack of cruelty and blood, for they had no sooner reduced it to a state of desolation than they retired to Porto Rico and left it uninhabited as before. In this condition it had remained for about a quarter of a century when in 1717 the Danes of St. Thomas made an attempt

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to occupy it. On hearing of this the English, anxious to recover what they now denominated their right, in virtue of their former occupancy, despatched some adventurers about the same time with a view to rival, if not to oppose, the Danes. Neither party had, however, much occasion to triumph, for they were both fiercely attacked by the Spaniards, who first plundered and then drove them from the island. 'This jealousy of these American tyrants,' says the historian Raynal, 'extends even to the prohibiting of fishing boats to approach the shores where they have a right of possession, though they do not exercise it themselves. Too idle to prosecute cultivation and too suspicious to allow their industrious neighbours to do so in peace, if they can prevent it, they condemn Crab Island to eternal solitude; they will neither inhabit it themselves nor permit any other nation to inhabit it.'

We have not heard of any further attempt on the part of the English or the Danes to obtain possession of Crab Island. Nor are we aware that the Spaniards claim it as theirs or have formed any settlement upon it. It does seem strange, however, that such a temper and spirit should prevail as those which we see exemplified in the incidents just mentioned; and it is to be hoped that now, in times of peace, a better understanding will exist between the governments and colonists of different nations in the West Indies, and that lands which are capable of being cultivated to advantage will be occupied by those who are in a position to turn them to the best account, without the hostile interference of parties who have neither superior claim nor ability to appropriate them for their own use.

ST. JOHN.

Having been disappointed in their attempt to gain possession of Crab Island, the Danes next turned their attention to St. John, another of the Virgin group, which

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remained unoccupied. This little island, which is not more than seven miles long and four broad, lies contiguous to St. Thomas, in 18° N. and 64° W.; and it may be said to derive its chief importance from its proximity to the headquarters of the Danish colonists. Under any other circumstances its comparative insignificance might have suggested doubts whether its possession would repay the expense and trouble of clearing; and this in all probability facilitated its acquirement by the Danes without any opposition from the other European powers owning colonies in the Caribbean Sea. They entered upon the work of forming a settlement on the island of St. John in 1719, and soon succeeded in the erection of a few houses, in clearing a quantity of land, and in the laying out several small plantations. The first inhabitants were enterprising colonists from St. Thomas with a number of negro slaves, who were considered necessary for the cultivation of the ground. In the course of time the population increased, and the whole of the little island was brought under cultivation, and yielded fair crops of sugar, tobacco, and other tropical produce for exportation, in addition to the usual supply of fruits and vegetables required for home consumption.

The settlers on the island of St. John were of the same mixed character as those of St. Thomas, and they, as well as the negro slaves, were in a fearful state of spiritual destitution till they were favoured with the ministrations of the Moravian missionaries. The commencement of the work at this place was attended by circumstances of unusual interest, which deserve a passing notice. In the year 1741 a pious man named Jens Rasmers, an overseer on one of the plantations, who had formed an acquaintance with the missionaries at St. Thomas, and who had been brought to a saving knowledge of the truth through their instrumentality, began to preach to the negroes under his care, and occasionally

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invited some of the brethren to come over to his aid. Great attention was thus excited among the slaves, and in the course of a few years it was so evident that the word spoken was attended with the Divine blessing that a small estate was purchased for a missionary settlement, which received the name of *Bethany;* and in the month of November, 1754, Mr. Brucher, from the island of St. Thomas, took up his residence there. In 1766 a church which had been erected at this station was unfortunately blown down by a tempest, but it was speedily rebuilt; and in 1782 the work was extended to another part of the island, where the brethren purchased a house and a piece of ground and formed a second establishment for the convenience of those negroes who were precluded by distance from attending the services at Bethany. At this settlement, called *Emmaus*, a church was soon afterwards erected, to which a missionary was appointed, to the evident gratification of the white inhabitants as well as that of the negroes; for all classes now gladly availed themselves of the ministrations of the Moravian missionaries.

In the month of August, 1793, a dreadful hurricane swept over several of the West India colonies, which proved particularly destructive to property in the island of St. John. Of the two Moravian stations, Bethany and Emmaus, the former suffered more. The scene of devastation was truly appalling. The storm commenced on the evening of the 12th, and before morning the brethren and many persons, both Europeans and people of colour, who had fled to them from different parts of the neighbourhood, could scarcely find shelter in any of the buildings. About eight o'clock the wind suddenly veered to the south, when all the huts of the negroes were swept away in an instant; and soon afterwards the church fell with a tremendous crash, and its ruins were whirled into the air and carried to a considerable distance, boards,

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beams, rafters, and shingles flying in all directions. The mission house also was in the most imminent danger. Providentially, however, this was preserved, together with the church and dwelling house at Emmaus, although all the surrounding buildings were destroyed. Other hurricanes visited the islands in subsequent years, but none was so destructive as the one just mentioned; and on each occasion the brethren and their people nobly exerted themselves to repair the damage, and proceeded with their work in the strength of the Lord, whose blessing continued to rest upon their efforts.

In the year 1813 the congregations connected with the Moravian mission in the island of St. John consisted of 1461 baptized persons, including adults and children; and of this number 677 had been admitted to the holy sacrament and were reported as communicants. In subsequent years the work was somewhat fluctuating, but the most recent accounts represented it as in a fairly prosperous condition.

ST. CROIX OR SANTA CRUZ.

The Danes, finding St. Thomas and St. John too limited for their enterprise, ultimately made arrangements for the acquisition of Santa Cruz, another of the Virgin group. Santa Cruz is described by geographers as thirty miles long and eight broad in the widest part. It is situated about forty miles to the south of St. Thomas and about the same distance from the south-east end of Porto Rico, in 17° N. and 65° W. In its general features it differs from many of the other West India Islands, inasmuch as it is destitute of mountains, and presents to the view a considerable extent of comparatively level land, with here and there gentle undulations. The island was originally covered with dense forests, but when the ground was cleared the soil proved well adapted for the cultivation of the sugar-cane and other tropical produce.

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Santa Cruz has a chequered and eventful history. It was discovered by Columbus in the course of one of his early voyages, but, like many other islands of greater magnitude, it was neglected for several years, public attention being absorbed by places of greater importance. It is not, however, to be understood, that because this island was left without European inhabitants it remained without European claimants. It was of too much consequence to permit of such a supposition. Indeed, claimants of different nationalities appeared on the scene of action when the time came for the island to be occupied. In the year 1643 it was inhabited by two distinct parties of Dutch and English, who had either emigrated from their respective countries or been driven from some other insular possession by the Spaniards, whose power was paramount at that time in the Caribbean Sea. Ere long mutual jealousies sprang up between the inhabitants of the two small settlements, and they were involved in all the horrors of civil war, which, in 1646, resulted in the English proving victorious. On being thus vanquished the surviving Dutch settlers were obliged to quit the island and to relinquish their claims to possession.

The English, exulting in their success, were availing themselves of their victory over the Dutch when, in 1650, they were attacked by a detachment of 1200 Spaniards and driven from the island to return no more. The main body of these new conquerors soon afterwards embarked on another expedition, leaving a small company of men to guard the place and to prevent the English from returning. The Spaniards had possessed themselves of Santa Cruz but a few months when they were attacked by 160 Frenchmen, who had sallied forth from St. Kitt's to make themselves, if possible, masters of the island. The small number of Spaniards left in charge, being unequal to the contest, surrendered without resistance and gave up the place into the hands of the French.

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Under these strange vicissitudes of possession and frequent changes of masters it is not to be wondered at that Santa Cruz made little progress in agricultural or other improvements. Plans and arrangements were scarcely formed by successive occupants before a new troop of invaders deranged every calculation and dislodged those who wished to cultivate the soil. The French, however, hoping to be more favoured than their predecessors, on taking possession began to explore the country, and found in it much to admire and much to encounter. The island, being nearly level and covered with an immense number of forest trees, offered many impediments to the breezes and prevented that free circulation of air which is so conducive to health within the tropics. The stagnant vapours which arose from the swamps and morasses consequently tended to pollute the atmosphere and to impregnate it with those poisonous influences which are so detrimental to health and life in sultry climates. To restore salubrity many of the trees must be destroyed; but this was an herculean task for such a small community. They therefore resolved to consume them by fire, and proceeded at once to set the whole island on a blaze during the dry season. The flames raged with such violence that the colonists were obliged to retire to their ships in the harbour, where they watched the progress of the conflagration for several weeks before they ventured to land again. When the forests were in a great measure destroyed the fire subsided, and the French went on shore and found the ground almost free from standing trees, but covered with charcoal and ashes.

On examination the soil was found to be exceedingly fertile and well adapted to the growth of the usual articles of West India produce. The report of its fertility soon circulated, and drew adventurers from other islands to its shores. The prospect of wealth became an incentive to industry and enterprise, and a fair measure of success

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rewarded the exertions of the settlers, who rejoiced in the prospect of still greater success.

These glowing anticipations were ultimately thwarted, however, by unforeseen circumstances, which produced a melancholy change. After repeated reverses the island was once more deserted and left for many years in a state of desolation and ruin.

In the year 1733 Santa Cruz was sold by France to the Danes, who, as already stated, had long felt the need of an extension of territory in connection with their settlements in St. Thomas and St. John. The amount paid for the island, according to the historian Edwards, was £75,000, and the transaction was no sooner completed than enterprising settlers flocked to Santa Cruz from St. Thomas, St. John, and other places. The Danes entered upon their newly acquired possession with much spirit, and before long a neat little town was built on the margin of the principal harbour, which they called Christianstadt; plantations were laid out in various directions: and the whole face of the country soon presented to the view an entire and pleasing change in comparison with its former desolate condition.

There was one serious drawback to the prosperity of Santa Cruz, which it required both time and ingenuity to overcome. On a careful examination it was found that the island was not so well watered as some others. There was only one river of consequence, which crept slowly through a flat country in its wandering course towards the sea. The waters of this river, being naturally brackish, were not improved by their exposure to the solar rays, and the want of nature's beverage in its purity was severely felt. This was an evil of no inconsiderable magnitude, against which it was not easy to provide a remedy so as to make that locality fairly healthy. In the interior parts of the island a few springs were discovered, but these were too weak and diminutive to afford a general supply

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of water to the inhabitants, even if they had been more conveniently situated, to say nothing of their entire failure in seasons of drought. To supply this defect the Danes found it necessary to construct reservoirs in which to preserve the rain which descended from heaven in the rainy months for domestic and other purposes. This, however, has been the work of time; but as these cisterns were constructed and brought into use from year to year they were found very useful, and helped to preserve the colony from the early calamities to which it was exposed in seasons of excessive drought.

Of harbours the island cannot boast much, as they are generally small and comparatively exposed. But the vicinity of St. Thomas with its magnificent port, where vessels of almost any size and number can ride at anchor securely in all weathers, helps in a measure to counterbalance this defect. To this place the planters of Santa Cruz can transport their produce at their convenience, whence it can always be shipped to the ports of its ultimate destination, so long as both islands belong to the same power. Thus far the intercourse which has been established between these neighbouring islands, for convenience of shipment and for trade and commerce, has been satisfactory and mutually beneficial to all parties concerned.

The prosperity which marked the entrance of the Danes on their newly acquired territory of Santa Cruz was manifested, not only in the extension of the cultivation, but also in the increase of the population. Denmark had long before established a connection with the coast of Africa and imported a considerable number of negro slaves to cultivate the soil in her West India colonies, small as they were; and now additional stimulus was given to the infamous traffic in the bodies and souls of men. It is estimated that between 30,000 and 40,000 slaves were imported into the islands of St. Thomas,

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St. John, and Santa Cruz in the course of half a century from the time that the place last named was purchased from the French. The produce of these islands, taken collectively, consists principally of cotton and sugar. The amount of the former commodity annually shipped for some years averaged about 800 bales and the latter about 15,000,000 lbs. These, with some coffee, ginger, and a little wood for inlaying, exported in about forty vessels of moderate size, comprehended the chief articles of traffic. The island of St. Thomas is small, that of St. John is less; so that Santa Cruz, being larger than either, furnishes about five sevenths of the whole amount of exports from the Danish West India colonies.

Dr. Coke says: 'Speaking from personal observation, the island appeared in 1789 to be in a high state of cultivation; and Basse End, its capital, stands, perhaps, in point of beauty, unrivalled by any town in the West Indies.' And the historian Raynal gives the following account of the character and extent of the cultivation: 'Santa Cruz is divided into 350 plantations by lines which intersect one another at right angles. Each plantation contains about 150 acres of 40,000 square feet each, so that it may occupy a space of 1200 feet in length by 800 in breadth. Two thirds of this land are fit for the growth of sugar and the remainder may be employed in other less lucrative cultivations.'

At the early period of the history of Santa Cruz, now under review, the population was of the same mixed character generally found in West India settlements. It consisted of a number of whites, occupying the position of government officers, merchants, and planters, with a fair proportion of free persons of colour, employed as tradesmen, mechanics, and mercantile clerks, and a still larger number of negro slaves, employed as domestic servants and field labourers. All classes of the community were in a fearfully neglected and spiritually destitute condition in

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the early part of the eighteenth century when the Moravian missionaries commenced their labours among them. The manner in which they were first introduced was somewhat remarkable, and is deserving of permanent record.

Soon after the island had passed into the hands of the Danes the Lord Chamberlain Pless, having purchased six plantations, applied to Count Zinzendorf for some of the United Brethren under his care to go out as overseers of his estates and, at the same time, to employ themselves in the religious instruction of the slaves. Accordingly four married couples and ten single brethren left Herrnhut in the latter part of the year 1733 and embarked for the West Indies. After a tedious and dangerous voyage they arrived at Santa Cruz in the month of June, 1734. The insalubrity of the climate, combined with their exertions in establishing themselves in their new homes, had such an effect upon their health that they were all stricken with fever, and before the end of the year ten of them died. Their places were supplied early in the following year by the arrival of a second company of eleven persons from Herrnhut; but these were soon attacked by the same disease that had proved so fatal to their predecessors; and as the colony did not answer their expectations the few who survived either removed to St. Thomas or returned to Europe, and the idea of establishing a Moravian settlement in Santa Cruz was for the time abandoned. The negro inhabitants were not, however, left wholly without religious instruction, as the missionaries in St. Thomas visited them occasionally, and were fairly successful in arousing their attention to the important truths which were from time to time sounded in their ears. And the way was thus prepared for renewed efforts for the formation of a permanent mission when a favourable opportunity should present itself.

The first persons who succeeded in establishing themselves as missionaries in Santa Cruz were Mr. George Ohne-

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berg and two other brethren, who were joyfully received by the Christian negroes. But a storm of persecution arising, both they and the slaves in the neighbourhood were for some time kept in a state of constant alarm by the repeated attempts of some wicked persons to burn their houses. In some instances the fire was discovered and extinguished before it had done much mischief, but in others the huts of the negroes were completely consumed; and eventually Ohneberg's house was destroyed also, although his furniture was happily rescued from the flames. Nothing, however, could shake the resolution of the devoted missionary to remain at his post; and when his determination on this point became generally known the persecution died away, and the good work was henceforth carried on without interruption.

In the course of a few years the mission had so prospered that the brethren were induced to purchase an estate of four acres for a permanent station, to which they gave the name of *Friedensthal*, and proceeded to erect a church and dwelling houses upon it. Other two stations were subsequently established, one of which was called *Friedensberg* and the other *Friedensfeldt.* At each of these places a good work was carried on for many years, hundreds of negroes being won for Christ and baptized in the name of the holy Trinity, whilst the older Church members were built up in the faith and hope of the Gospel. Both the settlement and the mission had their trials, however, as will be seen in the sequel.

A serious calamity befell the Danish islands a few years afterwards. On the breaking out of war in 1801 they were all captured by the British, the respective governors capitulating without resistance. This ready yielding to a superior power saved the colonists and the missions from much needless trouble and bloodshed, but the brethren in Santa Cruz were severely tried by the presence of the British troops in their midst and by the mission house

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at Friedensberg being occupied as a military hospital. For some time indeed the public services were continued in the church, and attended by large congregations; but, the situation becoming every day less tolerable, they were at length relinquished. Some of the missionaries removed to Friedensthal and others were kindly accommodated on a neighbouring plantation for about two months till the hospital was removed to the west end of the island. At length the British troops were withdrawn, and Santa Cruz as well as St. Thomas and St. John were restored to the Danes, in whose possession they have since remained without interruption; and the colonies and the missions have continued to advance in a very satisfactory manner, notwithstanding occasional difficulties from long continued seasons of drought, hurricanes, earthquakes, and other untoward incidents peculiar to the tropics.

A pleasing and auspicious event was reported as occurring in the year 1819. On February 23rd the new church at Friedensfeldt was consecrated to the worship of almighty God, when a vast congregation of both coloured and white inhabitants of the island, including several government functionaries, assembled together. Indeed the concourse of people was so large that not one third of those present could gain admittance within the walls of the sacred edifice. The services of the day both within and outside the sanctuary were attended by a very gracious influence.

In subsequent years the good work continued to advance, as may be inferred from the following sentences extracted from one of the society's annual reports: 'As to the progress of the mission in Santa Cruz, although we cannot speak of any great awakening among the negroes, yet we may declare, to the praise of God, that He carries on His work in our congregations and also leads many to us from among the heathen, who earnestly inquire what they must "do to be saved."'

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The following are the statistical returns for the Moravian missions in the three Danish West India islands, which have now passed under review, according to the last published report of the society: Principal stations, 8; missionary ministers, including two natives, 11; lay agents, 126; Church members, 2560; hearers, 5350. We find no return of the number of scholars in the mission schools, but the brethren, no doubt, attend well to this department of Christian labour. The missions are carried on at a cost to the parent society of about £800 per annum.

Thus, with the exception of two or three Presbyterian ministers, of the Lutheran or Dutch Reformed Churches, stationed in the principal towns to minister to the Europeans, the evangelization of the Danish West India islands has been left to the Moravian missionaries. In the opinion of some of the best friends of religion and of the negro race the field is large enough to admit of the introduction of labourers from other sections of the Christian Church, and that some variety of religious services, not to say friendly competition, as in other places, would have a beneficial effect upon the population generally. With a view to try the experiment the Rev. Mr. Hammett, of the Wesleyan Missionary Society, when stationed in Tortola, in 1789, was induced to pay a visit to Santa Cruz and to apply to General Walterstorff, the then governor, for permission to instruct the slaves, several of whom had been brought from English colonies. In reply he was requested to draw up a petition that it might be presented in due form to the king of Denmark. While remaining in the island Mr. Hammett was introduced to Dr. Knox, a Presbyterian minister, from whom he received more than common civilities. Dr. Knox had been some time settled in the colony, and was therefore well acquainted with the ordeal through which Mr. Hammett would have to pass. To the governor he moreover wrote a letter of recommendation in his behalf,

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instructed him how to proceed in the business, and gave him the use of his church during the ten days that he continued on the island. The people who composed his congregations seemed highly pleased with what they had heard, and all anticipated with joy the favourable result of the missionary's application for permission to establish a Wesleyan mission in Santa Cruz.

The petition was prepared and presented in due course, but, notwithstanding Dr. Knox' influence in its favour, years passed away before an explicit answer was received, and when it did come it was to the effect that full liberty was given to the Wesleyan missionaries to preach to their people, who had removed in considerable numbers from the English islands to Santa Cruz and St. Thomas, and to others who felt disposed to attend their services, but that no additional mission stations would be allowed in the Danish islands. Thus it has continued ever since, as the present writer knows by experience, having personally put the matter to a test when paying a visit several years ago. This narrow exclusivism on the part of the Danish government is understood to be grounded on their jealousy of all English missionaries, especially lest their influence, in coming from colonies where the emancipation of the slaves had taken place, should militate in any way against the cherished system of negro slavery which then existed in the Danish islands. It is pleasant to be able to record that the Danish government passed an act in 1848 abolishing slavery in all their colonies, so that it is hoped that more liberal counsels will now prevail.

ST. BARTHOLOMEW'S.

The small island of St. Bartholomew is the only possession of Sweden in the West Indies, and, as such, it is deserving of a separate notice, notwithstanding its comparative insignificance. It is situated about twenty-five miles north of St. Kitt's, in 17° N. and 63° W., and measures

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only twenty-four miles in circumference. Its principal recommendation is its excellent harbour, called Gustavia. This has drawn to it the vessels of all nations, which in times of peace have given life and energy to trade and commerce to an extent far exceeding the importance of its own productions. The soil of the island is not by any means fertile: it is of a light and sandy nature, and to be rendered fruitful it requires the assistance of art as well as a good supply of moisture. The whole surface of the country presents to the view of the visitor an aspect extremely irregular. Hills, however, rather than mountains, occasion the diversity. These are in many places so abrupt and precipitous as to throw serious impediments in the way of cultivation. Nevertheless, by dint of perseverance fair crops of sugar, cotton, fruits, and provisions have been raised by the settlers on a small scale. To these articles of export may be added a few drugs and a small quantity of *lignum vitæ*.

The early history of St. Bart's, as it is generally called, is involved in obscurity. For many years after its discovery it was, in consequence of its small dimensions, included with the larger neighbouring islands in the grants and compacts which were made for the purpose of colonisation. As a separate settlement it first presents itself to our view in the year 1648, when it was peopled by a company of fifty Frenchmen from St. Kitt's, who were afterwards joined by others; but so slow was the progress made by these adventurers that in 1653 the number of inhabitants amounted to no more than 170 whites and fifty slaves. For a long time the settlers did little in the way of cultivating the ground, and 64,000 cocoanut trees constituted the principal portion of their wealth.

In 1657 a new and unexpected calamity befell the little settlement. A troop of Caribs from St. Vincent's and Dominica, seeing the weak and defenceless condition of the white strangers, landed on the island and massacred

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all who fell into their hands; and so great was the devastation made by the savages that several years elapsed before the small colony recovered from its effects. From this and other untoward circumstances in 1674 the ruin of the settlement seemed inevitable. The debts which the colonists had contracted tended to involve them in difficulties from which they had no means of extricating themselves; and nothing but the timely interference of the government at home could at that period have preserved them from destruction. But the generosity of the mother country, in cancelling all their debts and otherwise assisting the depressed colonists, gave new vigour to their proceedings; and a spirit of industry and enterprise was awakened which gave promise of future success. Still the progress of the settlement was but slow compared with that of other more favoured islands. In the year 1760 several plantations had been laid out, yielding a fair return for the labour bestowed upon them; but the number of inhabitants only amounted to 400 whites and 500 blacks, chiefly slaves.

From the period of its discovery to the year 1785 St. Bart's knew no masters but the French; but at that time the island was ceded to the Swedes, who were very anxious to possess an island with a good harbour in the West Indies. The Swedish government took kindly to their new possession with its mixed population, and from the beginning of their administration showed a liberality of spirit towards all classes, much to their credit. The negro slaves and the colonists generally were at that time in a state of great ignorance and spiritual destitution, but in the order of divine Providence a favourable change was soon to take place. The same year that St. Bart's passed into the hands of the Swedes witnessed the commencement of a Wesleyan mission, and thenceforth the history of the island and the advancement of the people in general and religious knowledge became closely united, if not identical.

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The first missionary who was honoured to live and labour in this little island was the Rev. William Turton, whose account of the origin and early history of the mission, as given in a letter to Dr. Coke, is deeply interesting. Having suffered much in the island of Tobago when the place was attacked and captured by the French, Mr. Turton, in a state of great weakness and trouble, took refuge in St. Bart's, where he soon found that the Lord had a work for him to do. Having recovered his health somewhat, he applied to the newly appointed Swedish governor for permission to preach and for the use of the colonial church building, which was shut up in consequence of there being no minister in the island to occupy it. These requests were readily granted by his excellency on condition that Mr. Turton would undertake to teach a school during the week for the instruction of the rising generation in addition to the discharge of his ministerial duties. This he readily engaged to do, and was greatly encouraged in his arduous labours. The population consisted of a strange mixture of French, Swedish, and English-speaking people. It was to those last named that the missionary, as an Englishman, in the first place directed his chief attention and who profited most by his labours.

Towards the close of the year 1797 the missionary was greatly encouraged in his work by David Nisbet, Esq., an English gentleman, resident in the island, who advised him to attempt the erection of a small Wesleyan chapel, and who contributed liberally to the funds. This measure was rendered necessary from the circumstance of the colonial church, kindly placed at Mr. Turton's disposal by the governor, being available for divine service in the daytime only, whereas the evenings were most convenient for the attendance of the slaves and free persons of colour. It was moreover thought desirable to have a place in which class-meetings, prayer-meetings, and other social gatherings could be held with more ease and freedom than

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in the colonial church. The proposal for building a mission chapel met with general favour from all classes of the community, from the governor to the meanest slave, and the subscription list in aid of the enterprise was well supported. Whilst the chapel was in course of erection Mr. Turton was favoured with a visit from the Rev. T. Owens, the superintendent of the Wesleyan mission in St. Kitt's, by whom he was much encouraged in his work. Nor was he permitted to labour in vain in his loneliness. When writing to Dr. Coke soon afterwards he says: 'When we first began to build the chapel our society consisted of only thirty members; but it has now increased to 110. Our meetings are lively, many are under deep convictions, and the Divine presence is felt in our midst. I think a preacher who could speak French would be very acceptable in this island, as the French-speaking inhabitants have shown me much kindness.'

The work of God was proceeding peacefully and prosperously in St. Bart's when a petty persecution against the missionary and his people arose, instigated chiefly by some settlers who had come over from St. Martin's and St. Eustatius; but it was of short continuance, as it received no countenance from the government authorities or from the colonists generally. The governor, not only reproved the troublers of the mission, but frankly told them that St. Bart's was a Swedish island, where full religious liberty was allowed by law, and that it was at the peril of any one who ventured to molest the Wesleyan missionary in the discharge of his duty. This firm attitude of his excellency had its designed effect; and Mr. Turton proceeded with his work without further interruption from that quarter.

In the year 1801, however, an event occurred which involved St. Bart's in trouble and for several months retarded the progress both of the colony and of the mission: this was the breaking out of a general war

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and the attack and capture of the island by the British. When the invading army landed and took possession of the place, requiring barrack accommodation for the troops, they seized upon the Wesleyan chapel, which they occupied for nearly a year, interrupting the religious services and scattering the society and the school. The chapel was also materially damaged by the occupancy, and at the time the soldiers left it was totally unfit for public worship without undergoing a thorough repair. The missionary applied to the colonel of the troops for redress and compensation, and a promise was made that something should be given towards the expenses of repairing the damages; but it was a long time before the promise was redeemed. At length the island was restored to the Swedes, and the work of the mission proceeded as before without further interruption.

In 1805 the Rev. Mr. Dobson, who had succeeded Mr. Turton at St. Bart's, thus reports the state of the work in a letter to Dr. Coke: 'Religion is flourishing in our little island and has flourished all the last year. I never expected to see the work so prosperous, especially considering that we have so few English in this place. Few, however, as they are, the Lord has found out many of them and brought them to the house of prayer. And such is their attachment to the truths delivered that the chapel is so crowded that we can hardly find room for the multitudes who assemble. With regard to the society, which now numbers nearly 200 members, I may say that they generally walk circumspectly, perhaps as much so as those of any society in the West Indies. Our numbers are still increasing; there is hardly a week passes without some one joining us. If the island were not in such a depressed state we should soon have a much larger society.'

This reference to the depression of the agricultural and commercial interests of St. Bart's touches upon a question which has been a source of great trial to the

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people of that island, as well as a hindrance to the success of the mission established for their benefit, in proportion as it has pressed upon them from year to year. The soil of the island being poor, the area limited, and the seasons uncertain, the planters could not compete with those of the larger and richer colonies in the West Indies. Hence, long before the period of emancipation, it was no uncommon thing for slaves to be sold by their owners to persons resident in Trinidad and Demerara and for free persons to emigrate to those places to better their condition: thus the island became more and more impoverished. A mournful picture of this is given by Mr. Dobson, the missionary. Writing on October 13th, 1806, after giving a very favourable account of the piety and earnestness of the Church members, he says: 'Before I conclude I must observe that trade has nearly forsaken us, and the island is brought almost to a state of starvation. For two or three years we have had very little rain; so that the island has not produced sufficient provisions for the support of the inhabitants. Many hundreds of the people are going away, having nothing to do. Our society is so poor that many of the members cannot contribute anything to the support of the Gospel, and sometimes I have hardly sufficient for the necessaries of life. However, the Lord provides for us.'

Messrs. Turton and Dobson were succeeded in after years by the Rev. Messrs. Whitworth, White, Gilgrass, Felons, Dace, and others; and the good work went on notwithstanding the difficulties with which it had to contend. The devoted missionary last named, after labouring with much success for several years in St. Bart's, was cut down with putrid fever, and finished his course with joy on September 3rd, 1821. His funeral was attended by his excellency the governor and a large concourse of people, who sincerely mourned their loss. A few days after the missionary's death a fearful hurricane visited the island, which com-

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pletely destroyed the chapel and mission house and plunged the whole colony into deep distress. The Rev. Mr. Hirst, who went over from St. Martin's to attend the funeral of his deceased brother, makes the following allusion to the sad disaster in a letter which he wrote soon afterwards: 'The morning after the gale I waited on his excellency the governor, who expressed his regret at our loss, but said, "As your old chapel was in a bad situation, if you find a plot of ground more eligibly situated, belonging to the king, I will give it to you." This we were not able to do, and we have been obliged to purchase. The situation is in the centre of the town, and 1200 dollars have been already subscribed towards the building fund. His excellency gave thirty dollars and three mercantile gentlemen 100 dollars each; and I doubt not but 2000 dollars will be raised for the new buildings.'

In the following year it is stated that, although the congregation, since the destruction of the chapel, was without a convenient place to meet in, yet the people were attentive to the religious services which were held in private houses, and that by the blessing of God on the exertion of the missionary and leaders the society was kept together and was prospering. When the new chapel was finished and open for divine service the number of Church members was reported as 255 and the scholars in the mission school numbered 152. Soon afterward, however, the financial, commercial, and agricultural difficulties in which the island had so long been involved increased rather than diminished, and the consequent suffering was very great. In the course of one year no fewer than 100 Church members were included among those who were obliged to leave the colony and seek for a livelihood elsewhere. In the midst of their poverty and afflictions the people who had received the Gospel at the hands of the missionaries have been graciously cheered and comforted by its blessed influence.

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CHAPTER V.

BRITISH LEEWARD ISLANDS.

BRITISH COLONISATION—BAHAMAS—JAMAICA—TORTOLA—ANGUILLA—BARBUDA—ST. CHRISTOPHER'S—NEVIS.

THE history of British colonisation in the West Indies is fraught with interest; and deeply as we may regret some features which it presents to our view in relation to slavery and the slave trade, it will compare favourably with that of any other European nation. So far as our personal observations and careful researches whilst resident in the country and since have gone, we have no hesitation in expressing our decided conviction that the rule of Great Britain in her West India colonies, faulty as it undoubtedly was at an early period, has been on the whole less rigid and more humane and benevolent than that of any other power, to say nothing of the fact that England led the way and set the noble example to other nations of the complete emancipation of her negro slaves.

This being the case, we contemplate with greater pleasure and complacency the extent to which British colonisation has prevailed in the interesting portion of the globe now under review, as compared with that of other nations who have at different times put in their claims for possessions in the western archipelago. Although not first in the field, England soon surpassed all other nations in the rapidity with which she planted colonies in the

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different islands which came under her dominion. The prevalence of war in the latter part of the last and the commencement of the present centuries was perhaps favourable to this, for the acknowledged power and supremacy of Britannia, as 'empress of the sea,' gave her great advantages over most other maritime powers. The acquisitions of France, Holland, Denmark, and Sweden in the western hemisphere were always comparatively limited; whilst those of Spain, once so vast in Hispaniola, Mexico, and Peru, ere long passed away from her, leaving her only Cuba and Porto Rico, in the West Indies. On the contrary, England, not only acquired extensive possessions before and during the wars, but she generally held what she gained; and at the general peace in 1814, when everything pertaining to the West India colonies was placed upon a more permanent footing than it had ever been before, she was in a position fairly to claim the 'lion's share' of the 'sunny isles of the west,' which were confirmed to her in due course, and which we now proceed briefly to survey, as we have done those of other nations. Before we proceed we may premise, however, that the division of the islands into Leeward and Windward is an arrangement of mere convenience, without any geographical significance whatever; these terms, originally used to describe their relative positions with regard to the course of the trade wind, being now employed in such a variety of ways by different writers as to deprive them of any real importance.

BAHAMAS.

On referring to the map, and beginning at the top and tracing our way downward from north to south, we come to a group or cluster of islands, called the Bahamas, which belong to the West Indies, although they have some features peculiar to themselves. They are situated to the north of Hispaniola and Cuba and to the east of

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Florida, and are widely scattered between lat. 22° and 27° N. and long. 75° and 79° W. They are said to be upwards of 400 in number, but most of them are mere solitary rocks or sandbanks, uninhabited, except by sea birds, and incapable of forming comfortable homes for human beings. Many of these islets have no proper names, and on some it is doubtful whether any European has ever yet set his foot. The principal of the Bahamas, or Lucayos Islands, as they used formerly to be called, on which settlements have been formed are New Providence, Abaco, Andros, Eleuthera, Exuma, Cat Island, Long Island, Crooked Island, Mariguana, Great Caycos, Grand Turk, and Inagua.

At the time of their discovery these islands were peopled by a race of Apalachian Indians, of whom we have had a glimpse at Cat Island, or St. Salvador, as Columbus called it, where he landed with his band of Spaniards on October 12th, 1492, as stated in a previous chapter. The attention of the explorers being soon afterwards drawn to more important and populous regions, the comparatively innocent and simple-minded aborigines of the Bahamas were left for several years to enjoy their native rocks in peace. This was not to continue always, however; for, when the natives of Hispaniola had succumbed in large numbers and melted away under the severe toil and cruel treatment of their merciless oppressors, their places were supplied by the inhabitants of the Bahamas, who were torn away from their homes for this purpose, till the islands were at length entirely depopulated.

It is impossible to state precisely at what period this horrid work was completed; but it is evident that, after the wholesale transportation, in vessels fitted out for the purpose, had been going on for several years, in 1672 not one native inhabitant remained in any of the Bahamas, the entire group being apparently without any claimant. It was this circumstance which induced a few adventurous

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Englishmen some time afterwards to attempt the formation of a settlement upon one of the most eligible, called *New Providence.* This little colony had scarcely been organised, however, when it awakened the jealousy and indignation of the Spaniards, who, about the year 1680, meditated and accomplished its destruction, leaving not a soul alive to tell the mournful story of their cruel massacre. The island was then abandoned by its invaders, and the Bahamas continued in a state of neglect and desolation for about ten years. In 1690 another party of Englishmen, influenced more by hope and enterprise than intimidated by fear, attempted to form a settlement on the same spot where their countrymen ten years before had met their fate.

These new adventurers continued their labours without molestation for about thirteen years, during which they had erected 160 houses, laid out and cultivated several plantations, and imported a number of slaves. At this period of their success they unfortunately attracted the notice of their enemies, who pounced upon them with savage ferocity. Both French and Spaniards, envious of the prosperity of this little British colony, though previously at enmity between themselves, united their forces to accomplish its destruction. They laid waste the lands which had been cultivated, destroyed the dwelling houses, and carried off the slaves as booty to reward their exploit. They did not on this occasion put the proprietors to the sword, however, but contented themselves with banishing them from the island.

Scarcely, however, had these unfortunate adventurers disappeared before their place was occupied by a party of pirates, who fixed upon New Providence as a convenient place of *rendezvous* and an island from which they might carry on their depredations in the neighbouring seas.

Sixteen years had elapsed from the time that the pirates established themselves in New Providence when the

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repeated insults offered to the British flag aroused the nation to action, and in 1719 a force was fitted out to put an end to their depredations. The command of the expedition was given to a man named Wood Rogers. Peace, and not war, was his primary object if he could by any means bring the pirates to reasonable terms; and he sought to civilise rather than destroy those who had proved so injurious to British interests. His Britannic majesty, willing to overlook their past misconduct, offered a general pardon to all the offenders who would submit to the terms proposed; and the only restitution they were expected to make was that they should abandon their evil ways and betake themselves to such honest and industrious modes of life as would prove beneficial to society and entitle them to the protection of British law, which it was intended to establish in the country.

To facilitate designs so worthy Wood Rogers had brought with him from Europe a number of emigrants, who were to begin a colony for themselves, in case the pirates refused to accept of the king's pardon and submit to his proposals, or to co-operate with them in the event of their compliance. The general outline of the plan being communicated to the freebooters, the majority of them readily availed themselves of his majesty's clemency and proceeded at once to unite with the peaceable and respectable colonists who had just arrived to promote the best interests of the settlement. Those who refused were obliged to quit the island and seek an asylum elsewhere.

A colony thus established by the direct authority of the British government secured for the inhabitants a measure of protection unknown in former settlements, which were the result of mere private adventure; and everything was placed on a firm and permanent footing. By the bold claim and the firm stand thus made by the English, as the party who had the best right to the possession of the Bahamas, any question which might

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afterwards arise on the subject was regarded as matter for national compromise, and the title of Great Britain to this group of islands became more unquestionable through the advance of years.

The island of New Providence, although not the largest of the group, is in point of soil and situation the most important. Indeed, the British settlement was confined to it for many years at an early period, the rest of the island remaining in a state of wild desolation. It is situated nearly in the centre of the Bahama Bank, in lat. 25° N. and long. 77° W. It measures about twenty-five miles in length and nine in breadth, with a soil not very deep and rich, but fairly productive; sugar, cotton, fruits, and vegetables being grown on it in considerable quantities. The principal harbour, which is spacious and secure, is situated on the north side of the island, on the margin of which stands the beautiful town of *Nassau*, the capital of the colony and the seat of government for the whole group. It is one of the neatest and best planned towns in the West Indies, the streets being wide and airy and the houses generally well built. The public buildings, including the government house, beautifully situated on a hill, the courts of justice and other offices, two parish churches, two Wesleyan chapels, and other spacious edifices, are handsome erections and ornaments to the town. Fort Fincastle, with its neighbouring lighthouse, and Hog Island in the distance, guards the entrance to the port; whilst Fort Charlotte, with its spacious barracks, occupies an elevated and commanding position a little to the westward of the town. There is moreover a very good road, extending for a considerable distance along the coast of New Providence, and likewise one which runs across the island from Nassau to the south.

The importance of Nassau as the capital of the Bahamas is to be attributed, however, not to the fertility of the island on which it stands, but almost exclusively

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to its trade and commerce, for which it is so admirably situated just at the entrance of the channels leading from the United States to Mexico, Cuba, Hayti, Jamaica, and other central places in the West Indies. With these countries, as well as with Europe, Nassau carries on extensive commercial transactions at all times, but more especially in seasons of war, when it can claim the position of a neutral port. Under these circumstances mariners, merchants, mechanics, and other adventurers have found their way to New Providence from different parts of the world; and the population has come to be of a very mixed character, consisting of whites, blacks, and coloured persons of various shades of complexion. When New Providence was fairly occupied with inhabitants, and a number of emigrants were taking refuge in the Bahamas at the time of the American War of Independence, settlements were gradually formed in other islands of the group till eleven or twelve of the most promising and productive of them became fairly populated. A large proportion of the people who thus went forth to establish for themselves and their families homes on the rocky, wild, and comparatively barren islets of the Bahama group were whites, the descendants of European parents in humble circumstances. There were also connected with them in almost every settlement a number of free blacks and persons of colour and a few negro slaves.

These people congregated in the sheltered bays and most favoured situations in the respective islands, built themselves houses, cultivated the ground so far as it was capable of culture, engaged in various kinds of trade, fishing, and wrecking; and thus obtained a livelihood, free and independent in the main, although sometimes precarious and uncertain by reason of frequent and long seasons of drought and occasional hurricanes, of a very destructive character, with which the islands were visited. For many years the inhabitants of these isolated and out-

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lying settlements were placed at a great disadvantage for the want of both law and Gospel. As the population increased the first of these wants was met by the colonial government at Nassau sending to the most important places stipendiary magistrates to reside among the people, and to take cognisance of the cases which were from time to time brought before them; and the second was supplied by different religious agencies, which were employed from time to time with a view to promote the social and moral elevation of the people of all classes.

At first the Episcopalian Church of England did little or nothing for the Bahamas beyond the appointment of a colonial chaplain to minister to the government officials and the aristocracy at New Providence. Ultimately the Society for the Propagation of the Gospel in Foreign Parts sent out four missionaries to occupy the principal centres of population. The Colonial and Continental Church Society also sent out one clergyman to the Bahamas, who employed in different ways a few lay agents. According to the last returns these bodies reported unitedly: Ministers, 5; communicants, 420; lay agents, 13; and attendants on public worship, 1870.

The agents of the Baptist Missionary Society have for many years carried on a good and important work in New Providence, Turk's Island, and some other settlements in the Bahamas. According to the last report they had eleven stations, two European and twenty-nine native missionaries, with 2718 Church members under their care.

It was to the Wesleyan Missionary Society, however, that the inhabitants of the Bahamas were most largely indebted for the means of religious instruction and pastoral care and oversight in the time of their greatest need, when they were deeply sunk in moral degradation and sin, and when they had just cause to complain that no man cared for their souls. The agents of this noble institution were, not only the first in the field, but they have stood by the

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people in their poverty and misfortunes and shared with them their cup of adversity with a constancy and fidelity which are above all praise. Nor have they laboured in vain or spent their strength for nought. Multitudes of souls have been won to Christ through their instrumentality, and the Wesleyans are at the present time the most numerous body of professing Christians in the Bahamas. Indeed, the history of the islands is closely connected with the history of the Wesleyan mission in the group; and for this and other reasons it is deserving of more than a passing notice.

The first attempts which were made to introduce the Gospel, as preached by Wesleyan missionaries, into the Bahamas was not very auspicious; but ultimately the cause triumphed in a very pleasing manner. In the latter part of the last century the Rev. W. Hammett, who had accompanied Dr. Coke to the West Indies, but afterwards retired to America, hearing of the destitute state of the Bahamas, sent three preachers in succession to inaugurate the work. The first of these arrived at New Providence in 1794, and, labouring with diligence and zeal for some time, was rendered a blessing to the people. In the midst of his success, however, he fell into sin and brought disgrace upon the cause. On hearing of his apostasy, Mr. Hammett sent another missionary, who also proved unfaithful in his high vocation. This man was succeeded by a third, who, through his indiscreet behaviour, drew upon himself the disapprobation of the government, and was obliged to leave the island.

Towards the close of the year 1796 some pathetic letters were addressed to the Rev. Dr. Coke, general superintendent of Wesleyan missions, setting forth the deplorable condition of the forsaken society in New Providence and imploring him to send them a minister in whom they might confide and on whose integrity they might rely. Four years, however, elapsed before he was

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able to comply with their request. It was in the year 1800 that the Rev. William Turton, a native of the West Indies, then stationed in the island of Antigua, was requested by the doctor to visit this afflicted and deserted people. He embarked on May 31st, and reached Turk's Island on June 4th, with the full persuasion that from thence he would easily be able to obtain a passage to New Providence, the place of his destination. Unfortunately this was not the case. There was so little direct communication between the two islands that after waiting two months he was obliged to proceed by way of New York, and did not reach Nassau till October 22nd. Such were the difficulties of travelling between islands in the West Indies comparatively near to each other in those days that nearly six months were occupied in getting from Antigua to New Providence!

Immediately on his arrival Mr. Turton waited on the governor to obtain permission to preach, which after some delay was granted by a formal license, notwithstanding the circumstance that a law had been recently passed forbidding the promulgation of the Gospel among the slaves. By the few black and coloured persons who professed to be members of the Methodist society, and who had been kept together by a pious negro, the missionary was received with gratitude and joy, and commenced his labours with a pleasing prospect of success.

Writing to Dr. Coke towards the end of the year, Mr. Turton says: 'After all the disadvantages before mentioned I think a Church will be raised up in this place. The congregations seem to increase, and I am about getting a place two miles from this in which I now preach for a stated place of worship. Twenty new members have joined the society since my arrival, and I am in good hopes in my next letter to be able to give you a still better account.'

These hopes were happily realised, and each succeeding

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account of the progress of the work was more and more encouraging. It would be very pleasant, if space permitted, to trace in detail the various events which marked this early period of the Wesleyan mission in New Providence and the Bahama Islands generally. It must suffice to say, however, that Mr. Turton was the honoured instrument in laying the foundation of a work of God which, considering the rapidity and extent to which it spread and its wonderful results, has but few if any parallels in the history of modern missions. When he commenced his labours the people of all classes in the Bahamas were in a state of great spiritual destitution, 'like sheep having no shepherd;' literally 'without God, and without hope in the world.' Immorality and sin of almost every kind abounded both in the city of Nassau and in the outlying settlements. But the change which was effected in the course of a few years by the simple preaching of the Gospel, and the kindred means which were employed for the instruction and social elevation of the people, was perfectly astonishing. It is but a very brief outline which we can here give of the moral revolution which took place in every settlement where the missionaries planted their stations or of the modes of operation by which it was brought about.

Special care was taken in the first place to make good the base of operation at Nassau, New Providence, which has always been the headquarters of the Bahama mission. Hence we find at an early period two chapels were erected there—one in the eastern and the other in the western section of the city—to provide accommodation for the multitudes who flocked to hear the word of God. Writing home on December 31st, 1803, Mr. Turton says: 'Our congregations are very large, particularly at the little chapel in the suburbs of the town. It often astonishes me to see the people standing without cover on dark and wet nights, when the house is full, and that they will not leave the place till the service is over. I am sure if the

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house were three times as large as it is it would do no more than hold the congregation. But circumstances will not admit of our enlarging it at present. The members of society, on whom God has wrought a wonderful change and who are much united to one another, are willing to do what they can, but they are mostly poor; they are in number 162; *viz.*, whites, seven; browns, nine; blacks, 146.' In 1805 the work had so far advanced as to render additional ministerial aid absolutely necessary, and the Rev. John Rutledge was sent out from England to strengthen the mission. Other devoted missionaries occupied this station from time to time in after years; and as the result of their combined labours the word of prophecy was almost literally fulfilled, 'The little one shall become a thousand;' for, according to the last report, the number of Church members connected with the New Providence Circuit was 980, notwithstanding serious drawbacks from desolating hurricanes, long continued droughts, and other untoward events.

Leaving the Nassau station in charge of Mr. Rutledge, on March 18th, 1806, Mr. Turton embarked for *Eleuthera*, an important island about a day's sail to the eastward of New Providence, having been repeatedly solicited to carry the good news of salvation thither. He commenced his labours at the principal settlement, called *Rock Sound;* and from the very first the blessing of God attended his efforts. Multitudes flocked to hear the word of God, many of whom were soon brought under the renewing influence of Divine grace. Those who gave satisfactory evidence of having experienced a change of heart were united in Church fellowship, and in his first letter to the committee the missionary was enabled to report the formation of a society consisting of seventy-two members; *viz.*, forty-six whites and twenty-six blacks, of one class of which the magistrate himself was made the leader, he being numbered among the converts. There was also a

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marked change visible in the moral conduct of the community at large by the introduction of the Gospel among them. To give permanence to the work at Rock Sound the missionary built himself a small cottage residence and the people erected a commodious place of worship, being the first Christian sanctuary erected in Eleuthera.

On Monday, June 19th, 1809, Mr. Turton embarked for *Tarpum Bay*, another considerable settlement on the island of Eleuthera, where he commenced preaching, and organised a society class consisting of a few inquirers and two or three members, who had come from Rock Sound and reported what wonderful things God had done there by the power of His Gospel. The results of a faithful, heart-searching ministry were similar in this place to what they had been in Nassau and Rock Sound; many souls being won to Christ, a large congregation gathered, a commodious chapel was erected, and the work placed upon a permanent and stable footing. Soon afterwards the missionary extended his labours to *Savannah Sound*, *Governor's Harbour*, and other smaller settlements on the same island; and similar fruits appeared in connection with every station that was established. Great difficulty was experienced by the missionaries and their assistants in passing from one part of the island to another by reason of the rocky, rugged, and in some places swampy character of the country, which rendered travelling any great distance by land impracticable. Hence the journeys had to be performed by water in small, open boats, in which the missionaries were often exposed to imminent danger and to great personal discomfort. They persevered, however, in the face of every difficulty; and the work spread and prospered in such a remarkable manner that Eleuthera was ultimately divided into two circuits, which unitedly reported 1263 Church members, under the pastoral care of two European missionaries with a number of native helpers.

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The next place occupied by the Wesleyan Missionary Society in the Bahama group was *Harbour Island*, situated to the northward of Eleuthera. It had been previously visited by Mr. Rutledge, who had been instrumental in laying the foundation of a good work; but on the arrival of the Rev. William Dawson from Trinidad to take charge of the Eleuthera station Mr. Turton removed to Harbour Island with his family to take up his permanent abode there, as it was necessary for Mr. Rutledge to return to New Providence. He arrived there on May 15th, 1813, and found the society formed by his predecessor in a prosperous state. The cause continued to advance in a most pleasing manner, so that in the course of a few months he was enabled to write of it as follows: 'Never have I seen a more attentive congregation than we have here; the people seem to devour the word: in fact, everything seems to indicate that we shall have a large and prosperous Church in this town.' This hopeful anticipation was happily realised in after years, when a commodious chapel and mission house were erected and 631 converts were reported as united in Church fellowship.

The Bahama mission having been further reinforced by the arrival from England of the Revs. Joseph Ward, Roger Moore, and Michael Head, the missionaries were enabled ere long to extend their labours to *Abaco*, a populous island two or three days' sail to the northward of New Providence, and then to *Turk's Island*, far away to the south. *Grand Turtle Quay*, *Long Island*, *San Salvador*, *Grand Bahama*, *Andros*, *Biminies*, and other islets, quays, and settlements were occupied from time to time, as openings presented themselves; and the Wesleyan missionaries in the Bahamas were favoured to carry the blessings of the Gospel to thousands of people who, but for their labours, might have been left to perish in their sins, no other provision having been made for their religious instruction.

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The zealous and devoted missionaries of the Cross who laid the foundation of this noble work in the manner we have briefly described and then passed away to their reward in heaven were succeeded by other faithful servants of Christ, who carried it on in the same spirit and with similar blessed results. Among the chairmen and general superintendents of the district and the early missionaries who laboured long and successfully in this interesting portion of the wide field, there were several whose names and memories will long be lovingly cherished by those who were benefited by their labours or their descendants. In addition to those already given special mention may be made of William Wilson, John Turtle, James Horne, George Beard, Theophilus Pugh, John Shaw, Charles Penny, Joseph Talbot, Thomas Lofthouse, John Corlett, William West, James Eacott, Samuel Simons, Thomas Pearson, John Blackwell, Isaac Whitehouse, Hilton Cheesborough, Henry Bleby, Joshua Jordan, Francis Moon, and Elijah H. Sumner.

It would be almost impossible to exaggerate the importance and blessed results of the Wesleyan mission to the poor and scattered people of the Bahamas. It has been made the means of instruction, comfort, and spiritual blessing to thousands, many of whom have passed away to a brighter and better world above through its instrumentality, while others are still pursuing the narrow path that leads to heaven. The last annual report gives the following statistics as representing the present numerical state of the Wesleyan circuits and stations in the Bahama Islands: Number of chapels, 29; other preaching places, 6; missionaries, 9; Church members, 3674; scholars attending the mission schools, 2881. The number of attendants on public worship at the respective stations is stated to be 9490.

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JAMAICA.

The largest and most important island in the West Indies belonging to Great Britain is Jamaica. It is favourably situated for trade and commerce as well as for agricultural pursuits common to the tropics. It lies to the west of San Domingo, at a distance of about ninety miles, across what mariners call the Windward Channel, in lat. 18° N. and long. 77° W. It is about the same distance south of Cuba, in the direct track of vessels proceeding from Europe to Mexico and Central America. The island, which is of an irregular oval shape, measures 150 miles in length and forty in width and comprises a superficial area of 4,800,000 acres. An elevated ridge called the Blue Mountains runs longitudinally through its entire length, from which numerous rivers take their rise and wind their way to the sea in various directions. These mountain heights are covered with perpetual verdure to their very summits, and give a peculiar charm to the distant prospect. Among the forest trees are found the mahogany, *lignum vitæ*, ironwood, logwood, braziletto, and many other close-grained cabinet woods and useful timber, some of which have become valuable articles of commerce.

We meet with almost every variety of scenery in Jamaica, from the soft and gentle prospect presented to the view on the undulating park-like lowlands on the coast to the rugged ravines and majestic mountains of the interior. On the north, at a short distance from the sea, the land rises in little round-topped hills, feathered with spontaneous groves of pimento, under whose shade is a beautiful turfy carpet. This side of the island is also finely watered, every valley having its rivulet and every hilly gorge its cascade, many of which pour their sparkling waters from overhanging cliffs into the sea. In the background a vast amphitheatre presents itself, melting

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gradually away into the distant Blue Mountains, whose heads are lost in the clouds. On the south coast the picture is more sublime but less pleasing. The mountains, approaching the sea in stupendous ridges, first present to the voyager coming to the island a scene of magnificent rugged grandeur; but on nearing the land the view softens into one of pleasing beauty, cultivated spots appearing on the sides of the hills and vast plains covered with sugar-canes stretching from the sea to the foot of the mountains.

Jamaica can boast of 100 rivers, which take their rise in different parts of the mountainous interior and rush with amazing rapidity, especially in the rainy season, towards the sea. Their course is often obstructed by projecting rocks; hence they are not navigable for any considerable distance, a few only admitting the use of canoes and flat-bottomed boats on their waters near their *embouchures*. The largest and the deepest is Black River, on the south coast, which flows gently through an extensive tract of level country and is navigable, in the manner just mentioned, to a distance of thirty miles. The island has also some noted medicinal springs of different properties—warm, sulphureous, and chalybeate. Indeed, it is generally so well watered, compared with some others, that the aborigines called it by a name which signified 'the land of springs.'

The climate of Jamaica is as diversified as the scenery, and varies according to elevation and locality. On the mountain slopes it is generally healthy and pleasant, whilst in certain valleys and swampy lowlands the usual tropical fevers prevail. The medium temperature on the coast ranges from 70° to 80°, but on ascending towards the mountainous interior we soon find it as low as from 55° to 65°, whilst on the highest peaks it is much lower still. The seasons are divided into rainy and dry—the same as those of the other West India islands—and the prevalence of the land and sea breezes, day and night, is

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similar to that which we find in other parts of the archipelago.

Jamaica has a long and chequered civil and ecclesiastical history, the details of which would fill a volume; but we must confine ourselves to such an outline as may interest and give the reader a fair idea of its character and comparative importance. The island was discovered by Columbus, in the course of his second voyage to the western world, in the year 1494; but no settlement was made upon it at that time. It was only during his fourth and last voyage that the great explorer was compelled by stress of trying circumstances to land and make some stay upon it. On that occasion, on June 24th, 1503, he was driven by a violent storm towards its shores, and after losing two of the ships of his little squadron he was obliged to bear away with his own and another vessel to this island to seek shelter from still further disaster. With the greatest difficulty they reached a small harbour on the north side, when it was found necessary to run both ships aground to prevent their foundering. Columbus was now reduced to the necessity of imploring the compassion of the natives for himself and his companions; and, without any hesitation, they came forward to render them all the assistance in their power. The cove into which they were thus driven retains to this day the name of Don Christopher's Cove, in memory of the event to which we refer.

For some time the Indians brought the Spaniards ample supplies of food to their encampment on the shore in the vicinity of their stranded vessels, and otherwise aided them. But after the lapse of two or three months, their cultivated gardens or provision grounds being limited, the resources of the natives began to fail. In the meantime it is probable that they received fuller information of the treatment which their brethren in Hispaniola were receiving at the hands of the pale-faced strangers. If so,

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we can easily imagine that this circumstance might tend to diminish their zeal and sympathy for the sufferers and excite in their minds serious apprehensions as to their own fate. It was when sorely pressed by his accumulating difficulties that Columbus is said to have availed himself of his astronomical knowledge to frighten the Indians to obedience to his wishes. Knowing that an eclipse of the moon was about to take place, he summoned a large meeting of the natives with their chiefs and priests and, assuming the character of a prophet, addressed them as follows: 'To punish you for your cruel behaviour to unfortunate strangers cast ashore on your island, and unavoidably become dependent upon your mercy, the God whom I worship is now on the eve of inflicting upon you a most awful and dreadful punishment. This very night you will behold the moon turn red as blood, then obscured in total darkness; its light will be withdrawn from you: and this will be the sign of the fatal calamities that will follow if you continue to refuse us the necessary supplies of food.'

The Indians, alarmed beyond measure, anxiously awaited the close of the evening, when, perceiving the commencement of the eclipse, they ran in crowds to the admiral in the greatest consternation, implored his intercession, and promised to do everything that he and his people might require of them in future if the threatened punishment might be averted. They were then told at the moment the eclipse was going off that the Almighty, moved by their penitence, had pardoned them, and that as a proof of this He would restore to them the light of the moon. From this time provisions were sent to them from all parts; and both Columbus and his people enjoyed plentiful supplies for some time afterwards.

The sufferings of the celebrated explorer during his unfortunate exile on the island of Jamaica may be more easily imagined than described. Every succeeding day

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brought with it new misfortunes. He was, not only dependent upon the capricious Indians for supplies of food, but he was ere long deserted by a large number of his seamen, who proved turbulent and mutinous, and who wandered off among the natives, committing all manner of depredations, by which the lives of all the strangers were placed in jeopardy. To these troubles must be added the fact that he was neglected by his sovereign and insulted by the governor of Hispaniola, to whom he had applied for relief in his troubles. After a tedious confinement of one year and four days Columbus found means to escape from the shores of Jamaica and from the western world altogether; but it was only to droop and to die in comparative obscurity in Spain, where he finished his chequered career in 1506, as already mentioned in a previous chapter.

The Spanish colony of Jamaica, which had its foundation in the enforced landing of Columbus and his companions upon its shores in the manner just described, made but little progress for many years. Nor is this to be wondered at when it is remembered that, according to Abbé Raynal, the first party of colonists who went thither after the admiral's departure for Europe consisted of 'seventy robbers from San Domingo, under the command of Juan de Esquivel,' the first regularly appointed governor; and that 'it seemed as if they went over to this delightful island for no other purpose than to spill human blood.' The historian further adds that 'those barbarous wretches never sheathed their swords while there was one native left to preserve the memory of a numerous, good-natured, plain, and hospitable people, amounting to about 600,000 in number according to the most careful calculation.'

Many of the first Spanish adventurers left Jamaica for Mexico and Peru when they found little or no gold in the island and saw no prospect of turning the few

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surviving natives into useful field labourers. The remaining settlers and others by whom they were joined from time to time soon adopted the plan of purchasing and importing negro slaves from the coast of Africa to supply the places of the effeminate aborigines, who rapidly melted away under the harsh treatment of their cruel oppressors. Thenceforth agricultural pursuits became the order of the day; plantations were laid out and towns and villages were erected in different parts of the island. The first town erected by the Spaniards in Jamaica, near to the place where the Spanish ships were stranded, was called Seville Neuva; but we are assured by the historian last quoted that, after it had risen to a position of considerable importance, it was entirely destroyed by swarms of ants which invaded the neighbourhood, and that the colonists were compelled to fix upon another locality as the site of the capital of their colony. Some have regarded this strange visitation as a judgment from God upon the Spaniards for the cruelties which they practised upon the poor Indians, four of whom Bartholomew las Casas declares he saw 'put to death at one time by being roasted alive at a slow fire,' to say nothing of other tortures which they were forced to endure.

The history of Jamaica during the century and a half that it was occupied by the Spaniards was of a very chequered character. The colony was repeatedly invaded by parties of buccaneers or roving freebooters, who carried desolation and death wherever they went, and discord and strife among the government officials and planters were fearfully prevalent; so that the progress of the settlement was slow and fluctuating. At length the time came when the island was destined to pass into other hands and when great changes were to be experienced by all classes of the inhabitants. In the year 1655, when war was rife between the different nations of Europe, Jamaica was captured by the English under the command of Admiral Penn and

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General Venables, who had been sent out by Cromwell in charge of a powerful armament, consisting of 6500 men, for the express purpose of seizing upon Hispaniola, Jamaica, and other Spanish colonies. It was afterwards settled by 3000 soldiers disbanded from the parliamentary army; and these were followed by 1500 royalist emigrants. Other adventurous Europeans arrived from time to time from England and other parts of the British empire, who, together with the cargoes of negro slaves which continued to be imported, largely increased the population and gave an impetus to the progress of the colony such as it had never known before. Large tracts of land were now brought under cultivation in various parts of the island, new plantations were laid out, towns and villages sprang up with amazing rapidity, and the colony soon reached a point of prosperity seldom equalled and never surpassed by any other European settlement in the West Indies. The colony was called to experience some serious and afflictive visitations at different periods, however, which deserve a passing notice.

In the year 1692 Jamaica was visited by one of the most awful earthquakes that was ever known, by which the city of Port Royal, which had long been proverbial both for its wealth and its wickedness, was swallowed up with 3000 of its inhabitants. Nor did the adjacent country districts escape the general devastation. It occurred about mid-day on June 7th. The sky, which a little time before was clear and serene, was suddenly overshadowed with partial darkness, exhibiting faint gleams of red and purple; the sea was calm and tranquil; the governor and council were met in session. As on the day that Noah entered into the ark, the inhabitants were immersed in their various schemes of business and pleasure; the wharfs were laden with merchandise; the markets and stores displayed the treasures of Europe, Mexico, and Peru; and the streets were crowded with people. In a moment, when no danger was apprehended, a loud roar was heard in the distant

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mountains, which reverberated through the valleys to the beach. The sea immediately rose, and in three minutes stood five fathoms above the houses of the devoted city. The whole place was instantly deluged before the inhabitants had time to make any effort to escape, and the scene which was witnessed by those who happened to be at a short distance was appalling beyond description. Although no air was in motion, the sea was agitated as by a tempest. Billows rose and fell with such violence that the vessels in the harbour broke from their moorings; one of the ships of war, the *Swan* frigate, was forced over the tops of the sunken houses; and, as if in mercy to a few sufferers who were struggling for life in the waves of the sea, a place of refuge was thus afforded them. Multitudes, however, had no means of escape, and they sank to rise no more. Of the whole city, which a few minutes before consisted of 3000 houses, not more than 200 with the fort escaped the general ruin. The whole country felt the shock more or less: the currents of rivers were shifted and new channels formed; hills were driven together with a crash surpassing that of thunder; mountains were riven in pieces, and, falling into the valleys beneath, involved in destruction hundreds of the inhabitants; whole settlements sank into the bowels of the earth; plantations were removed from their former positions and all the sugar-works were destroyed: in one word, the whole face of the country on the south side of the island underwent an entire change.

Hurricanes have been less frequent and not so destructive in Jamaica as in some of the smaller islands of the West Indies; but there have occasionally been storms and tempests, which have done considerable damage. The island has also sometimes suffered from long continued droughts, negro insurrections, and other untoward events; but by the persevering energy of the planters and merchants every difficulty has been overcome, and the colony has enjoyed a fair measure of prosperity.

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Many pages might be filled with a description of Jamaica in its improved state since it came into the hands of the English; but we must confine ourselves to a few leading particulars. For civil and ecclesiastical purposes the island is divided into three counties; namely, Middlesex, Surrey, and Cornwall. These, being of vast extent, are again subdivided into parishes; and it is in the parochial divisions in which the resemblance to counties in the mother country is seen to consist. With the exception of Kingston, the parishes in Jamaica are quite as large as many of the counties in England, and they are regulated in a similar manner. Each parish has, not only its vestry, but in general its separate establishment of magistrates, under a *custos rotulorum*, and its quarter sessions and court of common pleas, with other civil and judicial arrangements.

The towns and villages of Jamaica are numerous, but, with the exception of Kingston, they are not very large or populous. The capital of the colony is the ancient St. Jago de la Vega, generally known in modern times by the name of Spanish Town. Its situation is in the parish of St. Catharine, and about thirteen miles from Kingston. The official residence of the governor is in Spanish Town, which is also the seat of the colonial legislature and the supreme court of judicature; but besides the spacious square formed by the public buildings, it is a place of little elegance and of little business. By far the most important town on the island is Kingston, in the county of Surrey. It contains a population of upwards of 30,000 inhabitants; and in the vicinity of the harbour and wharves the ordinary traffic and bustle of mercantile and commercial activity can scarcely fail to arrest the attention of the visitor. The next place of importance is Montego Bay, which is situated on the north side of the island, at a distance of about 120 miles from Kingston. It is the chief town in the county of Cornwall. It is handsome and well built,

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and in size and population it resembles Spanish Town ; but, being a considerable seaport, it far surpasses it in commercial activity. Falmouth, which stands about twenty-one miles from Montego Bay, and in the adjoining parish of Trelawney, is next to it in importance and respectability. Besides the towns just mentioned there are Port Royal, which has risen from the ruins of the earthquake, Savannah-la-Mar, Port Antonio, Lucia, Morant Bay, and a few others, besides numerous rural villages, many of which have sprung up in various places since the emancipation of the slaves.

The political constitution of the colony bears a strong resemblance to that of the parent state. The three branches of the legislature consist of the governor, the council, and the house of assembly. The governor is appointed by the crown, and represents the sovereign. The council consists of twelve members, who are also appointed by the crown, and act both as a privy council and, in the time of the session of the legislature, as its second branch, answering to the house of lords in England. The members of the assembly are elected by the freeholders of the respective parishes. Formerly the number of persons possessing the elective franchise was very small, none but whites with a certain property qualification having been allowed to exercise it; but in the year 1830 the privilege was greatly extended, all persons of colour being then admitted to equal rights and privileges with others. Bills passed by council and the house of assembly and receiving the consent of the governor become law at once from the time specified in the acts themselves; but they may afterwards be disallowed by the sovereign, in which case they become null and void to all intents and purposes whatsoever.

The population of Jamaica according to the last census was 506,154. Of these 13,101 are whites, 100,346 coloured, 392,704 blacks, and 11,000 coolies, of whom

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4380 are permanent settlers. The number of negro slaves at the time of the great emancipation in 1834 was said to be upwards of 322,000, and these hapless creatures were formerly kept in a state of extreme degradation. Since the advent of freedom, however, a great change has passed upon the face of society, and liberal sentiments and feelings have prevailed to an extent which was unknown in former times. And with the lapse of time and the advance of education and Christian truth this will no doubt be more and more the case, till the people in this magnificent island, as in other countries, are estimated according to their intelligence and moral worth, and not according to their complexion or condition in life.

It has generally been admitted that toward the close of the last century especially, and perhaps long before, and some time afterwards, the inhabitants of Jamaica, in common with those of the West Indies at large, were in a fearfully demoralised state. The early British settlers partook too much of the character of those roving barbarians of Spain and other European states who about two centuries ago frequented the archipelago in search of wealth, regardless of every other consideration. The constant importation of negroes from Africa moreover introduced the debasing ignorance and wretchedness of heathenism fresh from its own home. Slavery was accompanied by all those vices of which it has been the fruitful parent in every age and country. The sacred institution of marriage was almost unknown, and in the few instances in which its forms were celebrated its obligations were, on the part of the husband, too frequently disregarded. Thus very few traces of Christianity were to be seen, even among the government functionaries, merchants, planters, and their subordinates, who had come from a professedly Christian country; whilst the condition of the black and coloured portion of the community, both bond and free, was appalling to contemplate.

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Desecration of the sabbath, habitual intemperance, and an unbridled licentiousness unchecked by public censure prevailed among all classes; and the people generally were living without 'hope, and without God in the world.'

In answer to the question, What was done by the government and the Established Church of England to remedy these evils? it may be safely stated that little or nothing was done. The island was divided into parishes, it is true, and churches were built in some of them; but they were frequently parishes without priests and churches without congregations. The few clergymen who were sent out from England were intended to 'do duty' for the benefit of the whites exclusively, the slaves and free blacks being considered beyond the pale of Christian recognition. Truth moreover obliges us to state that most of those who filled the sacred office at that early period were mere men of the world, and joined in with the merchants and planters in all the prevailing pleasures and follies of the day, whilst the few noble exceptions were by dint of circumstances almost powerless for good. One of these reverend gentlemen writing in 1774 says: 'To bring the slaves to a knowledge of the Christian religion is undoubtedly a great and good design; in the intention laudable, and in speculation easy; yet I believe, for reasons too tedious to mention, that the difficulties attending it are, and I am persuaded ever will be, insurmountable.' The general consequence of such ideas was that the slave population were abandoned to their ignorance, the clergymen looking upon the whites only as comprising their entire charges; and these views regulated the size of the parish churches which were built, as they were planned to accommodate no more than 100 or 200 persons in parishes containing populations of 20,000 each. When a parish was favoured with a resident clergyman, which was not often the case, it is stated on good authority that

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'the churches were seldom open except on occasions of marriages and funerals.' Sunday was the day devoted to the public market and parties of pleasure; and it is doubted whether previous to 1789 the sabbath ever dawned upon Jamaica which witnessed 500 persons assembled at all the places of worship put together out of a population of nearly 400,000.

How long this state of things would have continued had not the great missionary societies of Europe hastened to the rescue it is difficult to say; but when the Christian people of Great Britain were made acquainted with the morally degraded condition of the inhabitants of Jamaica, and of the West Indies generally, and especially when they became fully aware of the sufferings of the negro slaves, they manifested a measure of philanthropic feeling which in its practical operation and results was above all praise. It is to these missionary societies of different denominations that Jamaica is mainly indebted for the wonderful change which has passed upon the civil, social, and religious condition of its population during the present century. Before we proceed to give a few particulars as to the part which each institution has taken in the work respectively, it is only just to say that when the missionary societies alluded to had been at work for several years the Episcopal Church of England awoke up to a sense of its responsibility in the matter, and that of late years it has manifested considerable zeal and earnestness on behalf of the spiritual welfare of the people of all classes after its own style of evangelistic effort. This has been the case more especially since a bishop was sent out and Jamaica became a diocese. For many years the Episcopal Church was largely subsidised from the public funds of the colonial government; but this was so unsatisfactory in its working, and so unfair to other denominations, that in 1871 all ecclesiastical grants from the colonial chest were discontinued under certain conditions and religious equality introduced. Since the

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Episcopal Church has been thus thrown upon its own resources, with the aid of such grants as it can obtain from the Colonial and Propagation Societies and other benevolent institutions in England, it has done some good work; and all genuine friends of missions will wish it success in proportion as it continues truly protestant and evangelical in its operations.

The Moravian Missionary Society had the honour of being the first in this portion of the wide field, as it has frequently been in other places. As early as the year 1754 three Moravian brethren were sent out as missionaries to Jamaica in compliance with the earnest request of some gentlemen possessing several estates in that island, and who were wishful that the slaves on their properties should receive religious instruction, notwithstanding the hostility of the planters generally to anything of the kind. On their arrival at their destination everything seemed to favour the benevolent object which they had in view. The proprietors on whose estates they commenced their labours generously cared for their comfort and support, gave them the use of a house in which to reside, together with a piece of land for cultivation, and allowed the slaves sufficient time and liberty to attend the preaching of the Gospel. Congregations were thus collected; and so rapidly did the work advance that in little more than a year 800 persons regularly attended divine worship, and of these twenty-six were admitted into the Church by baptism as hopeful converts.

But after the prospect afforded by this promising commencement had continued to brighten for two or three years, and seventy-seven converts had been admitted to Church fellowship, circumstances occurred to check the progress of the mission. Some of the brethren deemed it necessary to take more time for their preparatory instructions and adopt a more rigid course in admitting the slaves to baptism than had hitherto been the practice;

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and there was difference of opinion among them. Whilst they were deliberating upon this and kindred questions the work was put to a still more severe test by the breaking out, in 1760, of an insurrection among the negroes. The effect of this was to scatter the people, to try the fidelity of the converts, and to hinder all evangelistic work for several months. It is satisfactory to be able to record that none of the negroes belonging to the five plantations on which the missionaries laboured were implicated in the rebellion. 'On the contrary, they were often in danger through their fidelity of being surprised by the rebels, till the latter were driven to seek an asylum in the woods and mountains.'

Having had their hopes revived and again depressed, at different times and by various circumstances for many years, after the lapse of half a century from the commencement of the mission the brethren report as follows: 'Although we cannot exult over a very abundant harvest of souls which these fifty years have produced, or even over present prospects, yet we find sufficient cause of gratitude to the Lord for having preserved a seed in Jamaica, which in His own good time may grow up into a rich harvest. It appears from the Church register that, from the commencement of the mission to the present time, 938 negroes have been baptized.'

In subsequent years the Moravians, in common with the missionaries of other societies, had to encounter many difficulties and to endure much persecution; but they persevered as 'seeing Him who is invisible,' and the Lord greatly blessed their labours. The number of their stations, to which they generally gave Scripture names, increased and their converts were multiplied. According to the last report the statistics of the Moravian mission in Jamaica are as follows: Principal stations, 14; European missionaries, 13; native assistants, 3; lay agents, 228; Church members, 4400; hearers, 12,971;

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schools, 36; scholars, 4088; annual cost to the society, about £1277.

The Wesleyan Methodists commenced their missionary labours in Jamaica in 1789, when Dr. Coke landed in Kingston on January 19th. During his brief stay in the city on the occasion of this his first visit to the island, he preached four times, although not without some opposition and disturbance at one or two of the services which he held. The noise and interruption proceeded, not from the poor negroes, however, but from a few intoxicated white men, who boasted of their respectability, but who were not ashamed to mock the man of God whilst faithfully warning sinners 'to flee from the wrath to come.' These trifles the noble-minded pioneer regarded not; but he rejoiced exceedingly that the way was being opened for the introduction of the Gospel to a place where it was much required. Indeed, with few exceptions, all classes of the community showed him the greatest possible respect. When leaving the island on February 24th the zealous doctor wrote as follows: 'In no place did I ever receive greater civilities, four or five families of considerable property having opened to me their houses, and evidently their hearts also, and assured me that any missionaries we may send shall be welcomed to everything their houses afford.'

Thus encouraged, on his return to England Dr. Coke sent out the Rev. William Hammett as the first Wesleyan missionary to Jamaica. He reached his destination in the month of August, and his first efforts to evangelize the people being successful, he was induced to purchase and fit up as a place of worship an old building which was offered to him for the purpose. Early in the year 1791 the Rev. William Brazier was sent to Mr. Hammett's assistance; afterwards Dr. Coke arrived on his second visit to the island, accompanied by the Rev. T. Worrell, another promising young missionary. The brother last named

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soon finished his course, however. Having over-exerted himself, he was seized with fever, and died, happy in God, on November 15th, the first of a long list of faithful missionaries who have nobly fallen at their posts of duty in the service of the Wesleyan Missionary Society in Jamaica.

The intelligence of this sad bereavement no sooner reached England than help was sent out to reinforce the infant mission; and in the month of May, 1792, the hearts of the people were gladdened by the arrival of the Rev. William Fish, who was spared to labour long and successfully in the good cause. About the end of the year Dr. Coke paid his third and last visit to Jamaica; and after spending a few days in Kingston and the rural districts, during which he was 'in labours more abundant,' preaching, travelling, and strengthening the hands of the missionaries, he embarked for England; and Mr. Fish was left to pursue his useful labours alone, the other missionaries having been drafted off to fill vacancies occasioned by sickness and death in different islands. In after years the Wesleyan mission in Jamaica was strengthened by the appointment of the Revs. Messrs. Alexander, Fowler, Bradnack, Wiggins, Johnston, Shipman, Duncan, Edmondson, Bleby, Sargeant, Butcher, and a host of other brave and zealous ministers of Christ in succession, who successfully laboured and patiently suffered in the cause of their divine Master till He called them to their eternal rest. A cheering measure of success attended the word preached from the very first, and a goodly number of the sable sons and daughters of Ham were from time to time brought to a saving knowledge of the truth and gathered into the fold of the Redeemer.

But when God works Satan is seldom idle; and, in tracing the history of Christian missions in Jamaica, we find at an early period a spirit of persecution was evoked, which for bitterness and malignity has not often been

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equalled and perhaps never surpassed in any professedly Christian country. Many of the planters and white residents generally were living in a fearful state of immorality; and they no sooner saw that the successful labours of the missionaries would probably interfere with the gratification of their unbridled passions than they vented all their wrath against them. And then there was the vexed question of negro slavery, with which they feared that the free promulgation of the Gospel might interfere also. These circumstances, in connection with the innate depravity of the human heart and its natural opposition to the truth of God, gave rise to a systematic course of opposition to missions and missionaries in Jamaica, which continued for several years in various forms and with different degrees of violence, which it would be tedious and unprofitable to attempt to describe in detail. Sometimes laws were passed prohibiting the preaching of the missionaries without a license, which the magistrate might decline to give at pleasure. Then for the alleged violation of the law when they dared to officiate without it the missionaries were thrown into prison, where they suffered indescribable miseries. Again, they were assailed by ruthless mobs and insulted in the most shameful manner. Some of the chapels were closed for years and others were entirely demolished by bands of ruffians who called themselves 'gentlemen.' The faith and patience and Christian courage of the missionaries were often severely tried during these days of darkness, but the Lord Jehovah was the strength and support of His servants. In due time the dark cloud passed over, persecuting acts were disallowed by the imperial government, enemies to the missions were removed out of the way by the hand of God, and religious liberty was ultimately restored to the land.

Through these years of toil and conflict the work of God continued to advance in Jamaica; and when at length every hindrance was removed out of the way of its progress

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the word of the Lord had 'free course, and was glorified.' The good work soon spread from *Kingston*, where it was first commenced, to *Spanish Town*, *Morant Bay*, *Grateful Hill*, *Falmouth*, *St. Ann's Bay*, *Clarendon*, *Manchioneal*, and other places far away in the interior of the island. The change which has taken place is delightful to contemplate. The whole country has been divided into circuits and stations have been established in every parish, in connection with which congregations have been gathered, chapels erected, churches and schools organised, and thousands of precious souls won to Christ. The following are the statistics as given in the last report of the Wesleyan Missionary Society: Principal stations, 23; chapels, 96; other preaching places, 76; missionaries (European and native), 30; Church members, 17,752; schools, 93; scholars, 10,565; and attendants on public worship, 57,650; grant in aid, about £2000.

The Baptist Missionary Society commenced its labours in Jamaica in 1813, the way having been prepared by the zealous efforts of a few blacks and persons of colour of that persuasion who had been brought thither some years before from America. The principal of these was George Lisle, a pious slave, who accompanied his master, a British officer, on his removal from the United States to the West Indies in 1782. The first Baptist missionary sent from England was the Rev. John Rowe, who, on his arrival at Kingston, found the coloured brethren just mentioned actively engaged in the service of their divine Master. One of their number, named Moses Baker, had been removed to Flamstead, near Falmouth, and Mr. Rowe, regarding this as a suitable place for the commencement of a station, began his labours there in connection with his sable brother; and the Lord blessed their united efforts. In 1816 the society sent out the Rev. Messrs. Compere and Coultart, together with Messrs. Trip and Thurston, two pious artisans, to strengthen the mission. These

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were followed in after years by the Rev. Messrs. Phillippo, Knibb, Burchell, Oughton, Candler, and other devoted servants of Christ, who formed stations and established themselves in various parts of the island. Their united and successive labours, in connection with those of the zealous native assistants who were raised up from time to time, were very successful, and congregations were gathered, chapels built, Churches organised, and schools established in *Kingston*, *Spanish Town*, *Falmouth*, and various other places.

At the time the Baptists commenced their labours in Jamaica the storm of persecution, already alluded to, had begun to rage, and they, in common with the Wesleyans Moravians, and others, suffered much; but they 'endured hardness as good soldiers of Jesus Christ.' Many grand and glorious triumphs of Christian zeal, courage, patience, and endurance on the part of the missionaries, their wives, and their attached people might be recorded if space permitted; but it must suffice to say that the following statistics of the Baptist Churches in Jamaica at the present time will give some idea of the comparative strength and success of the denomination: Principal stations, 47; European missionaries, 20; native pastors, 24; Church members, 23,367; schools, 37; scholars, 1672; annual grant of the society in aid, about £2000.

The London Missionary Society commenced its labours in Jamaica in 1834, when the arrangements for the emancipation of the slaves began to take effect; and during the perplexing period of the apprenticeship and since the advent of entire freedom its agents have rendered good service in co-operating with those of kindred institutions to promote the religious instruction and moral elevation of the people. According to the last returns this worthy association reports: Principal stations, 6; other preaching places, 15; European missionaries, 6; native assistants, 2; lay agents, 45; Church members,

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1856; schools, 33; scholars, 1391; and attendants on public worship, 6070. The sums annually spent by the society in grants in aid of the support of the work on the respective stations amount to about £3000.

The United Methodist Free Churches' Missionary Society commenced its labours about the same period, and it has been favoured with a fair measure of prosperity. In doctrine, as well as in their modes of operation, the agents of this association resemble those of the other Methodist bodies, with whom they have generally co-operated harmoniously, notwithstanding some slight difference in discipline and a measure of unhappy friction at the commencement of their organisation. The statistics of this society are reported as follows: Principal stations, 8; other preaching places, 9; missionaries, 12; lay agents, 16; Church members, 1962; schools, 14; scholars, 1054; amount of annual grants in aid, about £800.

From an early period the Church of Scotland had a minister stationed in Jamaica to labour for the spiritual benefit of his fellow countrymen; and an annual grant was made from the colonial chest towards his support. But in 1835, when other religious bodies were making vigorous efforts to prepare the negroes more fully for their approaching freedom, the United Presbyterian Church commenced a mission in the island, which has ever since been prosecuted with unwavering zeal, perseverance, and success. The following statistics, gleaned from their last report, may serve to indicate the progress which has been made up to the present time: Principal stations, 26; out-stations, 87; European missionaries, 14; native assistants, 3; lay agents, 64; Church members, 5440; schools, 54; scholars, 4928; amount of annual grants in aid, about £4000.

The island of Jamaica, with its large population of black and coloured persons, many of whom were just emerging from their long night of bondage, presented a

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field of missionary labour wide enough for all the societies just mentioned, and for others also; for it is a pleasing fact that there are a few minor associations which deserve honourable mention, although our limited space does not admit of details. The American Missionary Association, with seven stations, three missionaries, three lay agents, and 517 Church members is doing a good work; and the American African Methodists have made a humble beginning. There is also a missionary employed by an organisation called the 'Cuban Evangelical Association' to labour among refugees from Cuba, which are said to number about 400. Nor should we forget the educational efforts which have been made from time to time by different denominations for the benefit of the inhabitants of African descent. In addition to the day and Sunday schools connected with the respective missionary societies, the Wesleyans have an excellent college for training native preachers and teachers at York Castle; and the Baptists have their 'Calabar Institution' for a similar object. The educational institution known as the 'Miss Charity' did a good work in its day; and the college and model industrial school at Spanish Town, which may be said to have taken its place, appear to be nobly answering their intended purpose.

The Episcopalians, Presbyterians, Wesleyans, and Baptists have moreover earnestly sought to train missionaries and teachers in Jamaica for Western Africa, but their success has only been partial. Perhaps in time to come more may be done in this direction. In the meantime the claims of the island appear to absorb all their resources.

The comparative numerical strength of the principal religious bodies in Jamaica may be gathered from recent official government returns taken from the last census. They profess to give the numbers attending the respective places of worship, and are as follows: Baptists, 49,637; Wesleyan Methodists, 42,637; Anglicans, 40,400; Presbyterians, 10,000; Moravians, 9950; London Missionary Society,

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6780; United Methodist Free Churches, 3000; Independent Baptists, 2100; Roman Catholics, 1890; American and African Methodists, 1200; Church of Scotland, 350; Hebrews, 300.

TORTOLA.

The Virgin Islands is the name given to a group in the Caribbean Sea, situated in about lat. 18° N. and between long. 63° and 64° W. They are said to be forty in number, but many of them are small, barren, rocky islets of little or no account for either commerce or agriculture. A few, however, are of larger dimensions and possess a soil capable of cultivation. Some of these, as St. Thomas, Santa Cruz, and St. John, together with about twelve others too diminutive for description, belong to the Danes; whilst Crab Island, Serpent Island, Tropic Keys, and Great and Little Passage belong to the Spaniards. Most of these of any consequence have been already noticed, and we come now to pass under review the remainder, which belong to the English; namely, Tortola, Virgin Gorda or Spanish Town, Jost van Dykes, Anegada, Nichar, Prickly Pear, Camana's Ginger, Cooper's, Salt Island, Peter's Island, and Beef and Thatch Islands, with a few others of little value.

Tortola is the largest and most important island of the English portion of the Virgin group. It is moreover the seat of government and the centre of commerce for the whole colony. It is only eighteen miles long and seven broad; but it contains a considerable portion of land well adapted for the cultivation of cotton and sugar, the principal articles of export. Valuable minerals, as copper, black-lead, arsenic, and even gold, have been met with in small quantities in some places. The topographical aspect and general appearance of the country resemble those of most of the other smaller islands of the West Indies, the ground being gently undulating and hilly in some places,

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but not to call mountainous, as compared with the larger islands. The atmosphere is comparatively dry and the climate consequently more healthy than that of some of the other islands of the archipelago.

Tortola and its dependencies have an interesting history, at which it may be convenient to glance before we proceed to notice the present condition of the respective settlements and the means which have been employed to promote the social, civil, and moral improvement of their inhabitants. The group of islands to which they belong was discovered by Columbus in the year 1593; and from a well known tale, in the legends of Rome, of 11,000 virgins, denominated *Los Virgines*, he gave them their present name. Like many other discoveries of the celebrated navigator, the Virgin Islands were almost immediately abandoned, the Spaniards, with the New World before them, looking upon these rocky islets as beneath their notice.

In the year 1580 they were visited by Sir Francis Drake whilst prosecuting one of those daring voyages which will cause his name long to be remembered both by England and Spain. About sixteen years after the transient visit of Drake the Earl of Cumberland, in his way to Porto Rico, against which he commanded an expedition, also touched at these islands, but found them in much the same condition as when discovered by Columbus and seen by Drake. They afforded no prospect of wealth to tempt the invader; and when compared with other islands in the West Indies they possessed no fertility to allure the adventurer by a promise of mineral wealth or of large and speedy returns for his agricultural toil. In the records of this voyage they are represented as 'barren, craggy, and sandy islands, and wholly without inhabitants.'

The Caribs, who then peopled the neighbouring islands, had no fixed habitations on these, as they afforded neither extent of ground nor game sufficient for their hunting expeditions, and were but ill adapted for warlike pre-

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parations. Their mode of life required more extensive territories, through which they might range at large unimpeded by barriers and uncontrolled either by the impediments of nature or art. The larger islands were consequently more suited to their roving inclinations; on these therefore they had established themselves: and if they touched at the Virgin Islands at all it was only as transient visitors, and not to form permanent settlements.

It was not till the year 1648 that Tortola was colonised, and then it was by Europeans, under circumstances somewhat peculiar. A party of buccaneers, composed chiefly of Dutch adventurers, landed on its shores; and, apparently weary of their roving, reckless, seafaring mode of life, they began to form a settlement, and built a fort to protect themselves against hostile assailants. Of the island and fort they held the undisturbed possession about eighteen years, cultivating such portions of land as they required for their immediate support without making any attempts to raise articles for exportation or to introduce a traffic with other countries. They rather appeared wishful to shun all intercourse with their fellow men; neither sociability nor commerce could draw them from the secluded mode of life which they had adopted; and, being apparently secure in their retreat, they wished to court no attention, but seemed anxious to remain forgotten and unknown by the outer world.

But the inhabitants of this little Dutch settlement on the island of Tortola were not long permitted to enjoy the quiet and retired life which they seem to have coveted. In the year 1666 there came another party of buccaneers, more powerful than the former, who had been engaged in the same hazardous employment, and who were influenced by the same motives in seeking for a quiet resting place after a career of turmoil and robbery. Instead of contenting themselves with the occupation of one of the other uninhabited islands in the Virgin group, these unscrupulous

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adventurers, most of whom were Englishmen, attacked the Dutch in Tortola and drove them from their settlement. Having taken forcible possession of the island, they professed to hold it for the British crown. How far they were authorised thus to act remains a matter of doubt. This much, however, is certain, that England availed herself of the acquisition, and founded her claim to Tortola and neighbouring islets on this irregular conquest. They were accordingly annexed to the government of the British Leeward Islands. This appropriation was first granted to Sir William Stapleton by Charles II., and undisturbed possession guaranteed the claim ever afterwards.

We are informed on the authority of Mr. Suckling, who acted for some time as chief justice of Tortola and its dependencies, and who published an account of them in 1780, that the Dutch made little improvement in the cultivation of the country before their expulsion from Tortola; and it is evident from his statements that the English by whom they were succeeded permitted the islands to remain in the same condition for many years. The toil and merit of making improvements in the cultivation of the soil, and in the development of the resources of the country, were reserved for a few English planters, who removed from the neighbouring island of Anguilla with their families and settled in Tortola about the year 1680. This hardy and industrious race of experienced colonists was not deterred from vigorous efforts to clear the land and cultivate the soil by the rocky, forbidding aspect of some parts of a country without one river, and with only one spring of good water. They were encouraged by the example of the thrifty settlers in the neighbouring islands and by what they had seen of the successful cultivation of tropical produce in the colony whence they came.

For several years, after Tortola and its dependencies came into the hands of the English, the settlements were managed and governed in a very primitive and simple

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fashion, without much form and with very little expense Being annexed to the government of the Leeward Islands, a deputy-governor was appointed, under whose administration some irregularities occurred which had afterwards to be corrected. In process of time a responsible governor, members of council, judges, and magistrates were ultimately appointed, and the administration was framed after the style adopted in other British colonies. There was henceforth better security for property, and the prospects of merchants and planters were greatly improved. 'In the course of a few years,' says Mr. Suckling, the historian of the colony, 'from the incessant toil of these people, cotton and sugar-canes might be seen flourishing on the sides of the mountains; and in the lowlands ginger was cultivated and indigo works appeared: and the mother country soon partook of the benefits arising from the labours of this industrious people. Their sugar, cotton, and a great part of their rum they remitted to England, to the increase of the king's revenue and of British trade and navigation.'

Such were the rise and progress of this interesting little colony, and such was its condition in 1756, when the population of Tortola amounted to 1263 whites and 6121 blacks, most of whom were slaves. In 1810 the population had increased to 10,000. Many changes have taken place, however, during the past half century, especially since the advent of freedom; and the number of the inhabitants has been considerably diminished by emigration to the larger and more prosperous islands, where employment was more plentiful and wages more remunerative. Still, Tortola is a pleasant little island to live in—the home of a poor but happy peasantry and of well to do planters and merchants, who are content with moderate profits and a comparatively retired life. It is favoured with a splendid harbour at the east end of the island, on the margin of which stands Road Town, the capital of the colony; and in the country districts there are some neat and comfortable-

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looking plantation villages and mansions, with charming scenery around them and splendid prospects of land and sea.

Nor are the neighbouring little islands of Virgin Gorda, Anegada, and Jost van Dykes less romantic or lovely in their appearance. They are inhabited chiefly by fishermen and petty planters, who own and cultivate a few acres of ground for the support of themselves and their families, having, with a few exceptions, but little produce for exportation. They nevertheless live very independent, quiet, and retired lives, their wants being few and their provision grounds and the bright blue sea around them yielding in favourable seasons a fair supply of their daily needs.

In the latter part of the eighteenth century the inhabitants of Tortola and of the British Virgin Islands generally were in a fearfully destitute state as regarded the means of religious instruction. When Dr. Coke landed there on February 17th, 1789, he wrote as follows: 'It is an indisputable though melancholy fact that nothing has ever been attempted by the government in its legislative capacity to instruct the people in the way to heaven. Not a single edifice has been appropriated to the purpose of divine worship, nor has a single minister ever been appointed from the moment of its first settlement to the present hour. In consequence of this neglect the negroes remained in their primitive heathen darkness, and most of their proprietors live without hope and without God in the world.'

Although at a later period a clergyman was appointed to minister to the white colonists, all classes of the community, and especially the black and coloured portion of the population, both bond and free, were left in the grossest ignorance and spiritual destitution, till they attracted the notice of the Wesleyan Missionary Society, to whose agents they were almost exclusively indebted for the religious instruction which they afterwards received.

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On the occasion of his first visit to Tortola the devoted and philanthropic Dr. Coke found the population of the island to consist of 1000 whites and 8000 coloured people and blacks. He preached twice in Road Town and then embarked for Santa Cruz, from which island he returned shortly to Tortola; and, being deeply impressed with the conviction that the people were ready to receive the Gospel, he resolved to leave them the Rev. William Hammett, his companion in travel, to commence the mission. Mr. Hammett made a good beginning, and the blessing of God rested upon his labours from the commencement of the enterprise. Multitudes flocked to hear the word, and many were brought to a saving knowledge of the truth and gathered into the fold of the Redeemer. A commodious place of worship was ere long erected in Road Town and preaching rooms were opened in various parts of the island. A new mission station was scarcely ever commenced in any country under more favourable circumstances, or which presented to the view in so short a time more blessed fruits. In the course of a few years the number of Church members connected with Road Town Chapel alone amounted to 1000, and the change which passed upon the face of society of all grades, as the result of a faithfully preached Gospel, was truly astonishing. The work, although carried on chiefly among the slaves and free persons of colour, was not confined to them. Respectable merchants, government officers, and planters with their families attended the Wesleyan chapel, and many of them became the happy partakers of the saving grace of God.

Mr. Hammett was succeeded in the charge of the Tortola mission by the Revs. Messrs. Owen, M'Kean, Isham, Sturgeon, Evans, Turner, Murdock, Brownell, and other devoted servants of Christ in succession, who nobly followed up the work so auspiciously begun, and whose persevering labours were abundantly blessed by the great

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Head of the Church. In Tortola, both at the east and west end, congregations were gathered, schools established, and societies organised; whilst on a considerable number of sugar estates and other properties preaching services and other means of religious instruction were instituted with the most pleasing results. The Gospel was also introduced to the adjacent little islands of Virgin Gorda, Anegada, Jost van Dykes, and other places where scattered populations were found in a state of great spiritual destitution. It was with considerable difficulty and discomfort that these isolated outstations were visited, even at long intervals, as the missionaries had to travel in small, open boats, and were subject to frequent 'perils in the sea,' being exposed to the elements in all weathers. They had their reward, however, in a rich harvest of precious souls won for Christ and in the warm and affectionate reception which they met with from a grateful and loving people. Chapels were built and societies formed on most of the inhabited islands of the group; and the people were in the habit of looking out with anxious gaze across the sea towards Tortola on the day appointed for the missionary's visit, taking notice of the state of the weather in the meanwhile and praying that it might be propitious, knowing that their beloved pastor was sometimes prevented from coming according to the plan.

On one occasion a somewhat interesting and amusing incident occurred, which was related with evident pride and pleasure by Governor Mackintosh at a dinner party which he gave at the government house in Tortola, the Rev. Mr. B ——, the resident Wesleyan missionary, being one of the guests. Speaking of one of the little islands mentioned above, to which a gentleman of the party was going as a government official, and of the mission station there, his excellency, who was a good and truly Christian man, addressing the missionary, said: 'Do you know, Mr. B——, that once upon a time I had the honour of officiating

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at your chapel on that island, in the place of your reverend predecessor, and that we had a very interesting service?' Mr. B—— stated that he was not aware that such an incident had ever occurred in the Virgin Islands, or anywhere else, as the governor doing duty for a Wesleyan missionary, and he expressed a wish to hear the particulars; whereupon his excellency proceeded to explain the matter, to the delight and amusement of the whole party.

The circumstances were substantially as follows. The governor had occasion to make one of his periodical tours to visit the outlying dependencies of the colony under his charge, and left Tortola for that purpose on a Saturday, which happened to be the day appointed for the missionary's stated visit to the island where his excellency intended first to call, and where he proposed to spend the sabbath. At the island alluded to the people were on the lookout for their minister as usual, when, to their great surprise, a boat, larger and finer than the one in which they were wont to see the missionary come, hove in sight. It appeared also to have more people in it than their minister used to have with him, and they knew not what to make of it. At length the mystery was solved; for, as the boat neared the shore, the station people saw that it contained his excellency the governor and suite, and forthwith did their best to show their respect for their distinguished visitor and his attendants. Illness or some other cause had prevented the missionary from fulfilling his appointment, and he consequently never made his appearance. The aged black woman in charge of the mission house had made everything clean and tidy about the place, and had procured the necessary provisions in expectation of the visit of her beloved minister; but as he did not come it occurred to her and the other leaders on the station that they might offer to the governor and suite the use of the missionary's quarters, which comprised the best dwelling

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house in the settlement, which they accordingly did, to the gratification of all concerned.

The governor's party were soon in comfortable possession of the Wesleyan mission house and of the stores provided for the missionary's use; with such additions as could be gathered around in the shape of eggs, poultry, vegetables, fish, &c., they were fairly well provided for. The old lady in charge was at first a little disturbed at the idea of making such different use of these things from that which was intended when they were prepared for her esteemed pastor; but at length she entered cheerfully into the duties required of her, being consoled with the thought it was the 'big massa gubna' who had come in the room of the missionary. Still on the sabbath morning there was an expression on her countenance which showed Mr. Mackintosh that she had something on her mind which she was too timid to express. 'Well, old woman,' he said at length, 'you want to say something to me—don't you?—and are afraid to say it. Now, speak out and tell me what it is.' 'Hi!' replied the woman astounded; 'how massa gubna know dat?' 'Oh! I see how it is. Out with what you want to say.' 'Well, den, 'scuse me, massa; but me tink if massa gubna use minister's house and minister's provisions, massa gubna ought to do minister's work. We shan't hab no serbice to-day if you don't do it.' 'Very right, my good woman,' said the governor; 'bring me the books that are used in the chapel. The Bible, hymn-book, and Wesley's *Abridgment of Church Prayers* were produced, the bell was rung, and the congregation assembled.

Taking his place within the communion rail, the governor read in a most devout manner the Methodist morning service; he read also the lessons from the Old and New Testaments, gave out the hymns, which the people sang in their usual earnest manner; and then he delivered such an address, as was suitable to the occasion and the people, on a subject relating to the higher interests of man,

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and concluded with prayer and the usual benediction. The people were delighted with the service, and entered into it as heartily as if their own minister had been conducting it. At their request the bell was rung and the service was repeated in the afternoon of that memorable day. And thus it was that the governor of Tortola in a case of necessity '*did duty for a Wesleyan minister*,' in a Methodist chapel, in one of the Virgin Islands.

The commercial, agricultural, and religious interests, as well as the progress of the mission in the colony of Tortola and its dependencies, were seriously affected at different times by the occurrence of long seasons of drought, by desolating earthquakes and hurricanes, and by other untoward circumstances; but after a little while in each instance the islands recovered their wonted state of prosperity, and everything went on as usual. More than once the chapels and mission houses were laid in ruins, and as often they were rebuilt, the Church members on the spot and friends at a distance cheerfully contributing liberally towards the expenses involved in their restoration. Indeed, the Christian liberality of the people has ever been conspicuous both in their efforts to sustain the work of God among themselves and in aid of directly evangelistic and aggressive efforts for the benefit of the world at large. In the year 1823 an Auxiliary Missionary Society was organised in Tortola to promote the spread of the Gospel in the neighbouring islands of the Virgin group, as well as to assist the parent institution in its general work. This association was supported by all classes of the community, from his excellency the governor to the meanest slave, and was instrumental of much good.

In after years, and subsequently to the emancipation of the negro slaves in 1834, great changes occurred in the civil and religious condition of Tortola and its dependencies, numerically considered, as already intimated, many of the newly enfranchised inhabitants emigrating to other islands.

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In 1872 the population was reduced to 6651, of whom 123 were whites and the rest black and coloured persons. From the census taken at that period the following statement will show the comparative strength of the respective religious denominations. There were returned as Wesleyan Methodists, 5413; Anglicans, 1164; Roman Catholics, 17; and Presbyterians, 9.

As time passed on further changes took place with regard to the population on the respective islands, and on referring to the last report of the Wesleyan Missionary Society we find the following given as the statistics of the Tortola Circuit, including the outstations on the neighbouring islands: Number of chapels, 6; other preaching places, 9; missionaries, 2; local preachers, 10; Church members, 1114; scholars in the mission schools, 381; attendants on public worship, 3000.

ANGUILLA.

Throughout the entire West Indian archipelago there is no island of such a peculiar form or which so completely differs from the rest in its character and appearance as Anguilla, or Snake Island, as it is frequently called. This name was given to it, according to some, in consequence of its peculiar crooked or serpentine shape, and, according to others, because of the fact that it was originally infested with snakes. It is situated in lat. 18° N. and long. 63° W., about sixty miles to the north of St. Kitt's, and is separated from St. Martin's by a narrow channel, which can be crossed in an hour or two in an open boat in favourable weather. It is described by geographers as the most northerly of the English Leeward Islands, those already mentioned lying more to the eastward. It is said to be thirty miles long and only seven broad, and even less than that in the narrowest parts of its winding form.

Anguilla presents to the view of the voyager a very singular appearance when approached from the north-

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east. You first see a little wall of nearly perpendicular cliff, about forty feet in height, rising from the beach, and when you have landed and mounted to the top of this you behold the whole country stretching before you and gently sloping inwards, in a concave form, and sliding away, as it were, to the south, where the land is only just above the level of the sea. The Flat Island and St. Martin's terminate the view in this direction. A considerable portion of the island has been allowed to remain in its original wild, uncultivated state, the soil being considered unfit for the growth of the usual articles of tropical produce. The country is destitute of forest or timber trees, but in some parts a few coppices are seen, but more commonly a pretty species of myrtle, called by the negroes maidenberry, is found to cover the ground. The roads are level, grassy tracks, over which it is most delightful to ride, compared with the steep mountain paths which we have had to traverse in some of the other islands; and the cottages, or huts, of the inhabitants are scattered about in such a picturesque manner that in travelling through the island one is forcibly reminded of similar scenes in Kent and Devonshire. Indeed, there are scarcely any of the usual features of a West Indian landscape visible, and the traveller looks in vain for the towering mountain, the tall palm, the graceful bamboo, and other trees so common within the tropics; whilst the busy windmill and other appendages of a prosperous sugar estate are 'conspicuous by their absence.'

Notwithstanding these peculiarities there are some interesting features in the character of Anguilla. Although the soil of the island generally is of a chalky nature, and not of the depth and richness required by the sugar-cane and some other tropical plants, the ground is well adapted for the pasturing of cattle; hence the rearing of stock for exportation to the larger islands has always been the principal employment of the inhabitants. Ground

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provisions of different kinds are cultivated with advantage, and the people seldom suffer for lack of food. There is moreover a large salt pond, which is a source of considerable profit to the people. This is a shallow lake surrounded by little hills, except on the side where it is separated from the sea by the beach only. The salt forms a crust on the clay under the water, whence it is scraped off and laid up in stacks on the shore, which, being thatched with grass or leaves, presents at first sight the appearance of an Indian village. The salt, which is prepared for domestic use, is very white, strong, and beautifully crystallized. The pond is common property, and every one may get as much of the salt as he can. The natives talk of their crop of salt as the planters do of their crops of canes or corn in other islands. In favourable years as much as 300,000 bushels of salt have been exported to different places.

We must now take a hasty glance at the history of the island and its inhabitants. Anguilla was discovered by a party of Englishmen in the year 1650, when it was found to be inhabited by wild animals and reptiles only. Finding the soil suitable for the cultivation of provisions and the pasture lands well adapted for the breeding of cattle, they proceeded to form a settlement upon it. But the little colony not being established with proper authority or under any public government, it became a prey to every party of invaders who chose to attack it; and at that early period the Caribbean Sea was infested with numerous bands of marine robbers of different nations known by the general name of buccaneers. The settlers suffered most severely from a party of wild Irishmen, who landed there soon after the revolution, and treated them worse than any of the French pirates had done who had attacked them before. In 1745 the colony was invaded by a larger band of marauders than had ever previously assailed it. This consisted of 1000 French-

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men; but by this time the inhabitants of Anguilla had organised a militia force and learnt to defend themselves. Although they could only muster 100 men capable of carrying arms, they threw up a breastwork on the beach and repulsed the enemy with great bravery, causing them to retire to their vessels with a loss of 150 men, besides a quantity of arms and standards.

Subsequently the number of inhabitants was increased by the arrival of colonists from Barbadoes and other islands, who devoted themselves to the rearing of cattle and other pursuits, for which Anguilla was considered to be a favourable place. Ere long the settlement attracted the notice of the leading men of the neighbouring colonies, and when it was considered of sufficient importance it was annexed to the government of the British Leeward Islands; and henceforth it was favoured with a deputy-governor, magistrates, and other functionaries, by whom the law was administered; and greater security was thenceforth given to life and property. For some time it had a separate government and house of assembly of its own, but it is now represented in the legislature of St. Kitt's, with a resident representative of the sovereign in the person of a senior member of council.

In 1833 the population of Anguilla amounted to 3080, comprising 365 whites, 327 free persons of colour, and 2388 negro slaves. After the advent of freedom many changes took place in this as in several other small islands, the newly enfranchised labourers emigrating in considerable numbers to Demerara, Trinidad, and other places, where they could obtain higher wages and do better for themselves. Both before emancipation and afterwards the inhabitants of Anguilla of all classes were almost if not entirely dependent upon the agents of the Wesleyan Missionary Society for the means of religious instruction, as previous to their visits they were in a fearful state of spiritual destitution.

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The first evangelist who was favoured to proclaim the glad tidings of salvation to the inhabitants of Anguilla was a converted native, a young man of colour, who had been brought to a saving knowledge of the truth on a neighbouring island under the preaching of a Wesleyan minister, and who was consequently himself the fruit of missionary labour. He was also the honoured instrument in the hands of God of introducing the Gospel to St. Martin's, as mentioned in a previous section. John Hodge had no sooner found 'the pearl of great price' than he hastened to his native land to make known the good news to his fellow countrymen and to exhort them also 'to flee from the wrath to come' and to seek the pardoning mercy of God through Christ Jesus. This he did with such good effect, the Lord working with him, that multitudes were brought under deep conviction and ultimately won for Christ. There was consequently a loud call for stated religious services and for the regular worship of God on the sabbath day, as there was no minister of the Gospel of any denomination in the island at that time. Such were the demands for the ministrations of the missionaries at larger and more populous places at that early period that a man could not be spared for Anguilla without serious injury to other stations. It was therefore arranged by the brethren of the Antigua District that Mr. Hodge should be authorised to preach and officiate as a pastor among his own countrymen; and, after officiating some time as a catechist and teacher, in the year 1822 he was duly appointed and set apart for the work to which his life was henceforth to be devoted.

Mr. Hodge continued in charge of the Anguilla station for several years, and his earnest, self-denying labours were made a great blessing to the people. Congregations were gathered and outstations formed in different parts of the island, religious societies were organised, and a neat little

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chapel was built in Old Road, the principal town or capital of the settlement, which was for many years the only place of worship in the colony. So well did Mr. Hodge acquit himself that he was ultimately ordained to the full work of the ministry and was honoured to be the first of a long list of native missionaries who have been raised up from time to time, as the fruit of Wesleyan missions in the West Indies, to take a part with their brethren of fairer complexion in carrying on the good work. By the time that Mr. Hodge was relieved of his important charge, by the appointment of a European missionary to Anguilla, and before he left the island to labour on another station, he was enabled to report 236 native converts as gathered into the fold of Christ and united in Church fellowship; forty-nine of whom were whites, sixty-seven free persons of colour, and 120 negro slaves, to say nothing of those who had died in the faith and hope of the Gospel during the period of his humble pastorate.

For several years afterwards the Anguilla station continued to prosper under the superintendence of the Rev. Messrs. Henry Britten, Matthew Banks, John Cameron, George Crofts, and other zealous European missionaries in succession. At length, however, when the population of the island had considerably diminished, from the causes already mentioned, it became a serious question whether the station was sufficiently important to warrant the continuance of a resident missionary on the island when it was found difficult for the society to meet the pressing claims of much larger populations in other places. In 1842 it was therefore decided to withdraw the resident missionary and supply his place by the appointment of a lay catechist and teacher. From that time Anguilla has been united with St. Martin's under one superintendence, an ordained minister going over at stated periods to the station first mentioned to administer the sacraments and to take the general oversight of the work. This arrangement was

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perhaps adopted the more readily in consequence of an Anglican clergyman having been appointed to Anguilla with a stipend guaranteed from the colonial chest of St. Kitt's, of which colony Anguilla is now a dependency, and the necessity for missionary labour thus appearing less urgent.

The statistical returns of the Wesleyan mission at Anguilla have of late years been reported in connection with those of St. Martin's, both stations being now united in one circuit. The last separate returns for Anguilla, which we find on record, are as follows: Missionary, 1; lay assistants, 16; Church members, 311; scholars attending the mission schools, 301.

BARBUDA.

The next island which demands a brief notice is called Barbuda, situated about thirty miles to the north of Antigua and twenty north-east of St. Kitt's, in lat. 18° N. and long. 61° W. Although differing from Anguilla in its general form and outline, it possesses some features of resemblance to it. It is generally flat, and a hill is scarcely to be seen, with the exception of an inconsiderable mound or two at the north end of the island. When approached from the south, the land is so low that nothing can be seen of Barbuda till the vessel in which you sail is within two or three miles of the shore, and then the greatest care is required on the part of the mariners in navigating the intricate course, as the coast is beset with shoals and reefs under water. Nor is there any harbour in any part of the island into which a vessel can run for shelter in case of necessity. The only chance of safety for ships visiting Barbuda in the event of a storm arising is to weigh anchor and stand out to sea till the tempest abates, and so give a wide berth to the dangerous ironbound coast, where threatening breakers appear in every direction. Perhaps these, with other disadvantages which might

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be mentioned, have combined to prevent Barbuda from advancing to a position of prosperity and importance equal to that of other islands of similar dimensions in the West Indies, seeing it possesses a soil and climate superior to many others, and capable of vast improvement.

Barbuda is said to be about twenty miles long and twelve broad, and throughout its entire extent it presents to the view a succession of extensive grassy plains interspersed here and there with patches of forest and brushwood, where flocks of deer roam *ad libitum*. There is also a large lagoon, described by visitors as 'a magnificent piece of brackish water seven miles square, and communicating with the sea on the north-west by a long *flash*, as they call it, or shallow river, the mouth of which is crossed by a reef of rocks which defies the entrance of boats of any kind.' This lagoon is stocked with a great variety of fish, among which may be named the barracouta, snappens, Spanish mackerel, kingfish, and gold and silver fish. These are caught and turned to good account by the inhabitants at certain seasons of the year.

Mr. H. N. Coleridge, in his lively volume entitled *Six Months in the West Indies*, gives a humorous account of a visit which he paid to Barbuda in company with a party of friends from Antigua in 1830. They reached the island after a boisterous passage of six hours; and on landing, some of the party mounted on meagre horses and four others packed into an old coach, set out for 'the castle' occupied by the 'regent of Barbuda,' which they reached in about an hour. There they received a cordial welcome; and after a night of suffering from the mosquitoes, they spent the next day in two detachments, one of which went a-hunting in the forest and the other a-fishing in the lagoon. Mr. Coleridge joined the fishing party, and gives a lively description of the drawing in of the seines and the capture of a large quantity of fine fishes of different kinds. He describes the population of the island as

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consisting of two white overseers and about 400 slaves, some of whom were employed as hunters and gamekeepers, others as fishermen, and the rest in rearing cattle and cultivating the ground for provisions, and in building boats and small vessels of wood procured on the island, no sugar and but little cotton being grown in the country.

As a further explanation of, and apology for, the fact that so little use is made of an island of such a size and possessing such capabilities, it may be mentioned that Barbuda has always belonged, in a sense, to one family or party. It was granted by the crown of England to Sir B. Codrington in the seventeenth century for services which he rendered to his country in the West Indies. At his death, in 1710, he bequeathed a considerable part of it to the 'Society for the Propagation of the Gospel' for the instruction of the negroes in the principles of the Christian religion in this and the neighbouring islands; and from the funds derived from this and other properties the school known as Codrington College, in Barbadoes, was erected. The remainder of the island is held by the descendants of the Codrington family on conditions which it is not necessary here to describe.

In concluding the account of his visit Mr. Coleridge says: 'At the instance of the bishop it has been agreed to build a church sufficient to contain all the inhabitants of Barbuda; and a school will, of course, be an accompaniment of it. I think if this island were carefully managed it might be made very flourishing and the negroes be easily civilised.' We have never heard of this project being carried out, but we know that spiritual good is being done among the inhabitants of Barbuda by the persevering efforts of the Wesleyan missionaries who have from time to time visited the island from Antigua in the prosecution of their ministerial duties.

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ST. CHRISTOPHER'S.

Although of comparatively small dimensions, the island of St. Christopher, or St. Kitt's, as it is generally called, is one of considerable importance, because of its advantageous position and the extreme fertility of those portions of it which are available for cultivation. It is situated sixty miles west of Antigua, and in close proximity to Nevis on the one hand and St. Eustatius on the other, in lat. 17° N. and long 62° W. The island is of a peculiar shape, somewhat resembling Italy, having the form of an outstretched leg. It is only nineteen miles long and six broad, and the interior is rocky and mountainous in the extreme, the highest pinnacle, called Mount Misery, evidently an extinct volcano, being 3711 feet above the level of the sea; but the land along the shore to a considerable distance from the sea and in some of the valleys is so rich and productive that it surpasses most of the West India colonies in fertility. The country is moreover well watered by numerous rivers, which take their rise in the mountains and wend their way through fertile valleys to the ocean. The principal articles cultivated for export are sugar, coffee, cotton, and a little ginger and indigo. Some particularly favoured spots have been known to produce five hogsheads of sixteen hundredweights each per acre, and a whole plantation has sometimes yielded four hogsheads per acre. There are also fine pasture lands on the mountain slopes and valuable timber trees in the rugged glens. It presents to the view some splendid scenery, and altogether it is an island of great beauty and value. It moreover possesses other features which are deserving of a passing notice, being eminently salubrious, with some remarkable hot sulphureous springs at the foot of the mountains.

Few islands have a more interesting history than St. Kitt's. It was discovered by Columbus in 1493, and for some reason not explained he gave to it his own Christian

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name; but like many other places it remained neglected and unoccupied by Europeans for several years. At length a few wandering adventurers belonging to different nations settled upon it, almost simultaneously, under peculiar circumstances; and it became the 'mother of the Antilles'—the first European colony in the Caribbean Sea. On January 2nd, 1623, Sir Thomas Warner arrived at St. Kitt's from England, accompanied by his son and fourteen emigrants, for the purpose of forming a regular colony. They found the island partially inhabited by a tribe of Carib Indians, and two Frenchmen living in peace with them. Being favourably impressed with the place, Sir Thomas ere long went to England for recruits; and on his return, in 1625, he found in the harbour M. d'Énambuc, who had just arrived from France with a party of settlers also. The English and the French forthwith agreed to divide the island between them, and set to work to build temporary dwellings and to cultivate the ground for their subsistence. On seeing this the Caribs took alarm and made war upon the pale-faced invaders; but they were defeated with a loss of 2000 in killed and wounded, whilst 100 French and English fell by the poisoned arrows of the natives. The result of this fatal collision was the banishment from the island of the surviving aborigines, and the whole country was left in the possession of the victors.

But when the European settlers had no longer any common enemy against whom they had to bring their united strength they disagreed among themselves. The French looked with jealousy and suspicion upon the English, and *vice versâ*. And when war broke out between the two nations at home, it was the signal for the commencement of open hostility in the colonies. The contest which was henceforth waged between the two parties of Europeans who occupied the island of St. Kitt's is described by those who witnessed it as being as barbarous and savage as any of the wars of extermination in which white men

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had been engaged at different times against the Indians. At length the French were vanquished in an engagement in which the English were led on by General Codrington, and 1800 of them were transported to San Domingo and Martinique. For a time the English held undisputed possession of the island; but the end was not yet, as the French in the neighbouring colonies which they had established were only watching for a favourable opportunity for revenge. When this occurred they renewed their attack upon the English in St. Kitt's again and again, sometimes being vigorously repulsed with great loss and sometimes meeting with partial success. This continued for years with a variety of incidents too numerous to describe in detail till 1682, when British valour triumphed in a very signal manner, and the possession of the island being confirmed to the English by the Treaty of Utrecht, St. Kitt's has ever since belonged to us.

The agricultural and commercial prosperity which followed the restoration of peace between the nations of Europe was felt in every part of the West Indies, but nowhere more than in St. Kitt's. The population was largely increased by the arrival of enterprising planters and the importation of cargo after cargo of negro slaves from the coast of Africa. The rich alluvial lands were laid out in plantations, towns and villages rose in rapid succession, and produce was raised and shipped for the English market on a scale which was never surpassed and scarcely ever equalled by any other island in the Antilles of the same dimensions.

For ecclesiastical and municipal purposes the island has been divided into nine parishes, and there are five towns and villages of some importance, in addition to the negro villages attached to the respective estates. These are Basseterre, the capital of the colony, Sandy Point, Old Road, Dieppe Bay, and Cayon. Basseterre and Sandy

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Point are ports of entry and places where a large amount of mercantile business is transacted. Produce is also shipped and stores landed at several little bays in different parts of the island, besides the harbour of Basseterre, where the largest number of vessels are generally found at anchor.

Basseterre is a large and handsome town on the south-west coast, containing many good houses, as churches and chapels, public buildings and merchants' stores, arranged in regular streets with a spacious square in the centre. This square might be greatly improved by the planting of a few trees and a measure of the care and pains which the French bestow upon their towns and dwellings when they settle in the West Indies, with the feeling that the country is to be their lifelong home, whilst the English regard themselves as mere sojourners, and do little, comparatively, in the way of improvement. The other towns and villages also contain some respectable buildings, including places of worship, government offices, and private dwellings; and many of the mansions occupied by the planters in connection with their respective estates in various parts of the island are spacious and comfortable if not splendid in their arrangements and surroundings.

The scenery in St. Kitt's generally is magnificent; but that in the vicinity of the capital, whether viewed from the shipping in the harbour or from some eminence at a distance, is peculiar in its richness, freshness, and loveliness. The following is the testimony of Mr. H. N. Coleridge, who visited the island in 1830: 'The vale of Basseterre, in softness, richness, and perfection of cultivation, surpasses anything I have ever seen in my life. Green velvet is an inadequate image of the exquisite verdancy of the canefields which lie along this lovely valley and cover the smooth acclivities of Monkey Hill. This hill is the termination of a range of mountains which

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increase in height towards the north and thicken together in great masses in the centre of the island, where Mount Misery lifts its lofty and rugged head.' Brimstone Hill, with its frowning batteries, and other bold elevations are also prominent features in a landscape which is invariably admired by visitors.

Turning to the inhabitants of St. Kitt's, and the means which have been employed to promote their social and moral improvement, we may briefly remark that in their main features they resemble those of other islands which have passed under review and some which remain yet to be noticed. Previous to the advent of freedom the population amounted to 31,700, of whom about 30,000 were slaves and the rest principally whites and free persons of colour. In 1871 the population had decreased somewhat, from emigration and other causes, and it is given in official returns as amounting only to 28,196. In former times the slaves in St. Kitt's were involved in the same ignorance and moral degradation as those of other islands, no man caring for their souls. Nor were the whites and free persons of colour in a much better condition when they first attracted the notice and excited the pity of Christian philanthropists and the friends of the African race in other lands, who hastened to the rescue. It was to the missionary societies that all classes of the inhabitants in this island, in common with those of many others, were chiefly indebted for the blessings of the Gospel and for those influences which have raised them to their present position.

In this as in other instances the Moravians had the honour of being first in the field. As early as the month of June, 1777, Messrs. Birkby and Gotwald, two missionary brethren, were sent over from Antigua to St. Kitt's to attempt the establishment of a mission. On their arrival they hired a house in Basseterre and commenced preaching to the negroes; but although these attended in considerable

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numbers and the brethren were countenanced in their labours by many of the proprietors, the progress of the work at the beginning was comparatively slow and somewhat discouraging. In 1784, after they had toiled seven years from the commencement of the mission, they could only report forty converts. In the following year the brethren purchased a piece of ground for the establishment of a regular settlement, and from this time the tide of prosperity turned in their favour. The place of worship which they now erected was so numerously attended that a more spacious church building soon became indispensably necessary. This was accordingly erected in 1789, the believing negroes nobly assisting in the work both by their personal labour and their pecuniary contributions. On the day of consecration eighteen persons were baptized and three who had previously belonged to other denominations were admitted as members of the Moravian Church. The number of baptized persons in connection with the mission at this time amounted to 279, besides about eighty catechumens.

A sacred flame was now kindled in the island, which continued to spread, till in the course of a few years the brethren were able to report their congregations as comprising 2500 persons, and that the attendance on divine service was so large that the places of worship prepared for their accommodation could not contain them. The good work was thus favourably progressing, and arrangements were being made for providing increased chapel accommodation, when in 1792 the mission received a serious check by a dreadful hurricane and inundation with which the island generally, and especially the town of Basseterre, was visited. The damage which resulted from this appalling calamity had scarcely been overcome when, in 1805, St. Kitt's was invaded by the French, led on by General Balbot; and everything was thrown into confusion. A capitulation, however, being agreed upon,

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the enemy quitted the island, after levying a contribution, burning six vessels, spiking the cannon, and destroying the powder magazine; and the brethren were enabled to resume their labours without further molestation.

In 1819 a new settlement was established at Cayon, called *Bethesda*, and on February 25th, 1821, a commodious place of worship was erected and opened there; a circumstance which gave sincere joy and gratitude to many aged negroes, who, on account of their distance from Basseterre, had previously enjoyed but few opportunities of attending the services of the sanctuary.

According to the last report of the Moravian Missionary Society the statistics of their stations in St. Kitt's at the present time are as follows: Principal stations, 4; European missionaries, 4; native assistant, 1; lay agents, 81; Church members, 1256; hearers, 3342; schools, 3; scholars, 624.

Under a deep conviction that there was a pressing call in St. Kitt's for additional religious agency to meet the wants of thousands of negro slaves and others who were still sitting in darkness and in the shadow of death, an earnest and successful effort was made in the latter part of the eighteenth century to plant Wesleyan Methodism in that island. It was on Thursday, January 18th, 1787, that Dr. Coke, the devoted pioneer and general superintendent of Wesleyan missions, first landed there. He was accompanied by the Rev. Messrs. Baxter, Hammett, and Clarke; and the object of their visit, which was purely philanthropic, being generally known, they met with a most cordial reception.

On the evening of the day of their arrival, a room having been procured for the purpose, their first religious service was held, and the number who came together, their general demeanour, and the marked attention with which they listened to the word preached, impressed the mind of the zealous doctor with the conviction that 'the inhabit-

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ants were ripe for the Gospel, and that a Wesleyan mission might be established on the island with every probability of success.'

After a short visit of inspection to the neighbouring island of Nevis, the missionaries returned to St. Kitt's in time for the services of the sabbath, when they found that the courthouse of Basseterre was placed at their disposal and that public notice had been given of the services. Large congregations consequently assembled, to whom Mr. Hammett preached in the afternoon and Dr. Coke in the evening with much freedom and power. The interest manifested by the crowded audiences gave evidence of a higher motive than mere curiosity, and at the close of the evening service several gentlemen of intelligence and position, including the clergyman of the parish, came forward and invited the missionaries to accompany them to their homes and partake of their hospitality. Thus an opportunity was afforded them of free conversation with some of the leading families of the colony and of more fully expounding their views and intentions in visiting the island. These met with such general favour that a proposal was at once made to Dr. Coke that he should leave Mr. Hammett at Basseterre to commence the mission, to which he cordially agreed; and a house was forthwith hired for his accommodation. After a hasty visit to Sandy Point and some other places of interest, Dr. Coke and Messrs. Baxter and Clarke embarked for other scenes of labour, and Mr. Hammett was left to pursue his beloved work alone.

The subsequent history of the Wesleyan mission in St. Kitt's was marked by many interesting incidents, a recital of which would fill many pages; but we are compelled by want of space to confine ourselves to a very brief outline. Suffice it to say that the special blessing of God rested on the enterprise from its commencement. When Dr. Coke next visited the island in the month of

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February, 1789, he was enabled to write as follows: 'The labours of Mr. Hammett had been unremitting, and the blessed results were almost unexampled in the history of modern missions. In the space of two years he had, through the Divine assistance, raised in different parts of the island a society of *seven hundred members*, of whom the greater part, I had reason to believe, were members of the mystical body of Christ.'

Dr. Coke's final visit to the West Indies was in the early part of the year 1793; and, wishing to examine the state of the mission now under review, he landed in St. Kitt's on January 26th. On this occasion he spent two days in the island, being kindly entertained at the hospitable mansion of Dr. Bull—a physician, and a member of the legislative assembly—beautifully situated on the mountain slope above Basseterre. On Sunday, the 27th, the zealous doctor inspected the societies and engaged in the usual exercises of public worship, preaching the Gospel with his wonted energy and power. In reference to these services and subsequent events he says: 'In speaking for God I found great liberty, and every heart seemed watered from on high with the dew of heaven. After our public service we held a lovefeast. It was really animating to hear from the pious negroes the lively and clear accounts which they gave of their conversion to God. On the following day we took our leave of this happy island, in which genuine religion flourishes, like an olive tree, in the house of God. And it is matter of much consolation to know that it has since continued to thrive under the fostering care of the devoted missionaries who have since then been stationed in the island. The "little one" has literally "become a thousand," the number of members now being thirty-two whites and 1522 coloured and black persons, who are inquiring their "way to Zion with their faces thitherward."'

As the good work advanced in Basseterre and on the respective outstations in the country parts of the island,

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commodious places of worship were erected, schools established, and Bible classes formed for the instruction of the rising generation. These pious efforts for the benefit of the children and young people of the respective congregations, both bond and free, were productive of the happiest results, more liberty being allowed for these exercises in St. Kitt's, even in the times of slavery, than in most of the other islands.

When Mr. Hammett, who commenced the mission as already stated, was called away to another sphere of labour, he was succeeded by the Rev. Messrs. Harper, Andrews, Brownell, Debill, Bradnack, Brown, Whitworth, Raby, Whitehouse, Gillgrass, Morgan, and others, who laboured very earnestly and successfully in the cause of their divine Master. By their united or successive labours multitudes of precious souls were won for Christ and gathered into the fold of the Redeemer. The names of these and many other honoured servants of God who toiled in this part of the wide field at an early period were long cherished with feelings of reverence and affection by those who had been benefited by their labours; and great will be their reward in 'that day.'

Time and space would fail to trace the progress of the work as it spread from Basseterre to Sandy Point, Deep Bay, Palmetto Point, Old Road, Half-way Tree, Cayon, Nichola Town, and other towns and villages in different parts of the island, where prosperous stations were established, and where the foundation of a great and glorious work was laid, which has continued to prosper to the present day. A considerable amount of this prosperity was witnessed even in the time of slavery, as well as during the transition period called the apprenticeship.

And after the advent of full freedom still greater progress was realised for a time, till adverse influences, resulting from the depression of trade and commerce, by affecting the wages and circumstances of the newly enfranchised

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labourers, caused a measure of reaction, and induced many to emigrate to places where they thought they could improve their condition.

Notwithstanding many drawbacks, arising from various untoward events which might be mentioned, such as desolating hurricanes, conflagrations, and drought, the Wesleyan mission in St. Kitt's has been remarkably successful. The work has long been self-sustained without any financial aid from the parent society; and, according to the last report, the statistics were as follows: Principal stations, 11; missionaries, 4; local preachers, 14; Church members, 3043; scholars in the mission schools, 1832; attendants on public worship, 11,000.

In saying that St. Kitt's, in common with many other islands of the West Indies, has been mainly indebted to the missionary societies for the means of religious instruction, we would not be understood as implying that the Episcopal Church of England has taken no part in the work. This is so far from being the case that we have ever been ready to bear our willing testimony to the piety, zeal, and perseverance of many clergymen with whom we have met, and with whom we have cheerfully co-operated in promoting the best interests of the people in the 'sunny isles of the west.' But at an early period there were exceptions to the rule, and St. Kitt's was favoured with a goodly number of them from time to time, although it was not unusual for some of the nine parishes into which the island was divided to continue a long time vacant when the incumbent was called away by death or removed to some other place. Nor must it be forgotten that in former times Episcopal clergymen were regarded as the ministers of the *buckras*, or whites, whilst the missionaries were invariably recognised as the ministers of all classes, but especially of the black and coloured portion of the population. Hence the commanding and popular position which they have always held in public estimation.

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The number of attendants on divine worship of all denominations in the island, as given in the government returns for 1870, was as follows: Wesleyans, 4700; Moravians, 2450; Anglicans, 1965; Romanists, 450. At that time the Anglican Church received from government funds, for the raising of which all denominations were taxed, an annual grant of £2173, which was felt to be a sore grievance; but soon afterwards the legislature passed a prospective modified disendowment act; so that some day there will be religious equality in St. Kitt's as well as in other islands.

NEVIS.

The beautiful, romantic, and fertile little island of Nevis is separated by a narrow but intricate channel from St. Kitt's, in lat. 17° N. and long. 63° W. Although only about three miles wide this channel is not always easy to cross by reason of the numerous shoals, which render the navigation somewhat difficult, especially in squally weather, which is very prevalent at some seasons of the year. When approached from the south or west the island presents to the view a magnificent object in the form of a single conical mountain, apparently rising with a graceful curve out of the sea and piercing the fleecy mass of clouds which hover perpetually around its summit. From top to bottom it is arrayed in living green, more or less, all the year round. A complete forest of evergreen trees encircle the highest point of the mountain from the place where cultivation ceases, the lower slopes and a considerable belt of comparatively level land along the shore being artistically laid out in sugar plantations and provision grounds, amid which the mansions of the planters and other buildings are seen in rural beauty. On the north and east coast the cone is not so perfect; it falls off in one direction in a long slope, which terminates in a plain towards the Narrows of St. Kitt's,

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and is broken to windward into one or two irregular hills.

When the visitor lands and climbs the lovely heights, he is rewarded with some of the most splendid prospects on which the eye of man was ever favoured to gaze. The view from the gentle eminence on which stands what is called the lowland church towards the blue Narrows, the islet in the middle, and the serpentine coast of St. Kitt's beyond is charming above description; and ascending a little higher, about half way up the mountain, you look down upon Charlestown, with its busy wharves, the ships in the bay, the whole length of St. Kitt's, and the top of St. Eustatius beyond. On the other hand, from a certain point in the road leading to Gingerland may be seen at one view the island of Montserrat, and Antigua also on the horizon, and the intervening landscape, together with the bright blue sea, studded with vessels of various kinds, with their snow-white sails fluttering in the breeze and reflecting the fiery rays of a tropical sun.

This majestic little island mountain is only about eight miles long and five broad, with an area of twenty square miles; but the soil being very rich, it has been cultivated on every side to within a short distance of its summit, as already intimated. The highest plantations are consequently sometimes enveloped in fleecy clouds, which give to the island, when seen from a distance, the appearance of a mountain capped with snow. It was this circumstance, according to some, which suggested to Columbus when he discovered it in 1493 the name Nevis, after a mountain in Spain called *Nievies*, or 'the Snows,' from its being covered with snow during the greater part of the year. It is evidently of volcanic origin, and an old extinct crater appears on the top. Sulphur is also found in considerable quantities in the crevices of the rocks and in the rugged ravines on the mountain side. There are moreover on a rising ground in Gingerland, a short distance from the

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town, in a southerly direction, some warm mineral baths, which are said to be very efficacious in the cure of certain diseases. The water is used both for drinking and bathing with good effect. Commodious buildings have been erected in connection with them for the accommodation of invalids.

Of the early history of Nevis comparatively little is known. For a period of 130 years from the time of its discovery the island appears to have remained in a state of primitive wildness. It was about the year 1628 that some of our countrymen, under the protection and with the assistance of Sir Thomas Warner, crossed over from St. Kitt's and formed the first settlement, which seems to have been prosperous from the very commencement. Nor is this matter of surprise when we find it recorded in the fragmentary accounts that have come down to us in the pages of Bryan, Edwards, and Abbé Raynal that the first settlers were noted for their sobriety, industry, and general good conduct. The beauty and fertility of Nevis soon attracted colonists to its shores both from Europe and the neighbouring islands; and as lands were cleared for cultivation and houses erected additional negro slaves were imported, and the place soon became both populous and prosperous under the wise and judicious administration of Sir Thomas Warner, as the first governor.

The progress of the colony received a temporary check, however, by the death of Sir Thomas, which occurred about the year 1638. But the fears which were excited by this mournful event as to the future of the settlement were in a measure dispelled by the prudent conduct of his immediate successor, Governor Lake, who is described by Du Terter as a 'wise man who feared the Lord.' This gentleman adopted the political maxims of his predecessor; and, fixing his residence in the vicinity of the capital, he exerted a beneficial influence on all with whom he came in contact. This was an advantage which the island had

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not enjoyed before, the governor having previously resided in St. Kitt's, which he had adopted as his home before the settlement in Nevis was commenced. Within the short space of twelve years the productions of the island had become an object of national importance, and it appears to have been considered in England as a fruitful and valuable little colony. The population at this time is said to have consisted of 5000 whites and 12,000 blacks.

The annually increasing prosperity of Nevis had continued for nearly half a century when the colony received, in the order of Divine providence, an appalling series of reverses. In 1689 a dreadful epidemical disease swept away nearly one half of the inhabitants in the course of a few months, and nothing was heard but 'weeping, mourning, lamentation, and woe.' In 1706 it was invaded by the French, who plundered it and carried off between 300 and 400 slaves, with whom the French squadron sailed for Martinique, where they were sold to their own planters. The following year the ruin of the island was nearly completed by one of the most dreadful hurricanes ever recorded in history. Whilst many of the people were viewing the approach of this phenomenon from their verandahs, ignorant of what it really was, it advanced suddenly upon them, the wind blowing with fearful violence. Before they had time to escape the waves of the sea arose and drowned them in their chambers, whither they had fled for refuge. In some instances the people and their houses were washed away together. The sea overflowed the land above half a mile beyond its usual boundary and carried several large ships with it, one of which when the water subsided was left high and dry nearly a quarter of a mile from the harbour. This hurricane commenced from the south-east about twelve o'clock at noon and continued till eight in the evening. The sea rose between four and five o'clock and subsided

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at ten with a shock of earthquake. About 300 people perished by this visitation.

It required a long series of years and continued persevering industry on the part of the surviving inhabitants, as well as the benevolent assistance of friends in England, to recover the promising little colony of Nevis from the low state to which it was reduced by the invasion of 1706 and the hurricane of 1707. However, by degrees the commercial and agricultural prosperity of the island revived, and by the exemplary humanity of the planters to their slaves, for which they were always noted, the lands were henceforth better cultivated in this island than in most of the other colonies in the West Indies. When wars and rumours of wars ceased throughout the entire archipelago, and Nevis was confirmed in common with the neighbouring island of St. Kitt's in the possession of the English beyond the fear of future molestation, continued progress marked its course; and it has continued to prosper up to the present time, notwithstanding the fluctuations to which it has been subject by uncontrollable events in common with other colonies.

Nevis is divided into five parishes for ecclesiastical and municipal purposes and has three tolerable harbours or roadsteads. In each parish a church has been erected, and in some instances parsonages also; but they have not always been favoured with resident clergymen. Charlestown is the capital of the colony and the seat of government. It lies along the shore of a wide, curving bay on the east side of the island, and immediately behind it the mountain begins to rise in a long and verdant acclivity. It contains some spacious and handsome buildings, especially the courthouse, which is an elegant structure with an open square in front. It contains a hall on the ground floor for the assembly and the law courts and another large room upstairs for the council. An Episcopal church and two Wesleyan chapels are also prominent

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buildings; as are also the government house, on the mountain slope above the town, and the residences of some of the merchants and government officials. In the locality known as Gingerland there is also a little town of some note which bears the same name, and each plantation has its village of larger or smaller dimensions, according to circumstances, for the convenience of the agricultural labourers.

The population of Nevis, which is composed of similar elements to those of most of the other islands in the West Indies, has varied much at different periods. In the palmy days of slavery at the commencement of the present century it was estimated at 15,000, about 9000 of whom were slaves, 3000 whites, and 3000 free persons of colour. After the era of complete emancipation in 1834 many changes occurred in this as in other islands by emigration and otherwise, tending to decrease the population. It was still further diminished by the ravages of the cholera in 1853, when the mortality for several weeks was appalling, so that the population of all classes in Nevis at the present time is probably under 10,000.

Although it is generally admitted that the inhabitants of Nevis have been less vicious and debased than those of some of the neighbouring islands, it is nevertheless a fact that in the latter part of the last century, when they first attracted the attention of the agents of the Wesleyan Missionary Society, they were in a fearful state of spiritual destitution. Nor was it an easy matter to introduce the Gospel to the poor slaves and other dark-skinned residents, for whose religious instruction the government made no provision in their parochial arrangements. When Dr. Coke crossed over from St. Kitt's to Nevis on the occasion of his first visit, on January 19th, 1787, he found every door shut against him. No mission had been previously planted there by any other body of Christians, and yet, strange to say, access to the slaves was peremptorily

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forbidden. On reflection, however, better counsels afterwards prevailed, and the parties who had in the first instance declined the generous offer of missionary labour consented to receive the heralds of the Cross. Hence, before the close of the year Mr. Hammett, the missionary labouring in St. Kitt's, was invited over to Nevis by Mr. Brazier, a prominent proprietor and member of the colonial parliament, to address the slaves on his estates. The devoted missionary repeated his visits as often as circumstances would permit, and with the blessing of God the foundation of a good work was laid through his instrumentality.

In the course of the year 1789 Dr. Coke paid two brief visits to Nevis and rejoiced in the good which had been already achieved. He was accompanied on the first occasion by the Rev. T. Owens, whom he left in charge of the infant mission, then consisting of a considerable congregation, with ten catechumens. In 1790 the devoted doctor paid another visit to the little island, when a cordial reception was given to him by the Hon. Mr. Ward, judge of the admiralty, and several other gentlemen of distinguished position. A chapel had been procured in the interim in which he preached three times on the sabbath and presided at a lovefeast. On this occasion the indefatigable superintendent of Wesleyan missions made the acquaintance of the Messrs. Nisbett and other liberal-minded planters, who offered every facility for the preaching of the Gospel by the missionaries on their respective estates and proved otherwise very friendly. On the following day he took his leave of what he called 'this promising island and its hospitable inhabitants.'

When the great and good Dr. Coke had taken his final leave of the West Indies he continued to receive interesting accounts from the missionaries who were from time to time stationed at Nevis. On May 17th, 1802,

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the Rev. John Brownell wrote an interesting letter, from which the following is a brief extract: 'On the 10th instant I came to this island to examine into the temporal and spiritual concerns of the society. Brother Taylor has been instrumental of much good in this place. The number of whites in society is only eight, but that of the coloured people and blacks is 900! What has God wrought for this people in the space of a few years! To the country societies no proper attention could be given while there was only one missionary upon the island. They have now agreed to meet regularly at *Hog Valley* on Sundays and to contribute regularly their mite weekly towards buying a piece of ground on which to build a chapel. The number of members in the country societies is now about 1500. On the whole, I have reason to think, from the crowded congregations, the numbers who have joined the society, their affection towards their teachers, and their upright walk, that great good has been done during the last year; and the prospect is certainly much greater for that which is coming.'

Thus favourably did the work of God advance in Nevis for several years under the zealous labours and fostering care of the missionaries. At length, however, circumstances occurred which for some time tended to retard its progress. A violent persecution broke out here, in all respects similar to those which had been experienced in other islands. The opposers of the Gospel consisted chiefly of a band of foolish and wicked white men who entered and disturbed the meetings with shouts of insult, brandishing clubs and swords in a most threatening manner, and sometimes breaking up the assemblies altogether. On one occasion they set the chapel in Charlestown on fire, and the flames were extinguished with difficulty by members of the congregation. On another occasion they waylaid the missionary, struck him with a bludgeon, and threatened to take his life. An

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appeal was made to the magistrates, who expressed a willingness to proceed against the offenders; but the missionaries generously offered to forgive them if they would promise not so to offend again, which they accordingly did; and for a time the zealous servants of God were permitted to prosecute their work in peace.

This storm of persecution had scarcely blown over when, in 1805, Nevis was invaded by the French, and the inhabitants generally, as well as the mission, were involved in various calamities incidental to war. This happened at a time when the missionary, the Rev. Edward Turner, was prostrated with fever, and the circumstances of the mission family were thereby rendered more trying. Having got his wife and infant son conveyed to the house of a friend in the country, so as to be beyond the reach of the bombardment, the afflicted servant of God was kindly received into the hospitable mansion of Judge Ward, which was situated high up in the mountain. In this quiet retreat, out of the reach of immediate danger and breathing a purer air than he had in the town, he soon recovered his wonted vigour; and when the enemy had retired from the shores of Nevis the missionaries prosecuted ther beloved work in peace as before.

For several years after this the history of the Wesleyan mission in the island of Nevis was not marked by the occurrence of any incident of special interest. The missionaries were unwearied in their labours, and they were blessed with a cheering measure of success. The number of Church members varied considerably at different periods; but the records of the society bear ample evidence of the fact that, notwithstanding the difficulties arising out of the institution of slavery and other adverse influences, multitudes of precious souls were won for Christ, and that many a poor sable son and daughter of Ham was comforted and consoled by the blessings of the Gospel in life and in death and ultimately landed in

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peace and in safety in the 'better country' through the instrumentality of the missionaries.

Time and space would fail to record ever so briefly the names and doings of the honoured ministers who occupied this station with credit to themselves and advantage to the cause from time to time. Mention may be made of a few, however, who were distinguished by their length of service, remarkable usefulness, or their special efforts for the extension and consolidation of the work in which they were engaged. These were the Rev. Messrs. Hammett, Taylor, Brownell, Turner, Mortier, Horsford, Pilcher, Cheesbrough, Parks, Inglis, Rogers, Blanchflower, and Hawkins. Most of these honoured brethren have long since passed away to their eternal rest; but during the period of their respective appointments they left their mark by their unwearied toils, not only in successfully preaching the Gospel, but in their efforts to establish schools, build new chapels, and in every possible way to promote the temporal and spiritual welfare of the people among whom their lot was cast. And it is a pleasing fact that the fruits of their labours and those of others who might have been named continue to the present time. After all the changes which have taken place, both before and since the emancipation of the slaves, the Wesleyan mission in Nevis still occupies a prominent position and exercises a beneficial influence upon all classes of the community. The following are the statistics as given in the last report: Number of chapels, 5; missionaries, 2; day school teachers, 5; local preachers, 13; Church members, 1723; scholars, 1176; attendants on public worship, 5500.

Although the main burden of preaching to the poor slaves and evangelizing the masses in Nevis has from the beginning devolved, in the order of Divine providence, upon the agents of the Wesleyan Missionary Society, we would not be understood as ignoring the labours of several pious and devoted clergymen of the Anglican Church, who

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generally lived in harmony with the missionaries, whatever may be said of a few who acted otherwise in after years when Puseyism and ritualism came into vogue. There never was a more earnest and godly clergyman of the Church of England than the Rev. Mr. Leacock, a native of Barbadoes, who laboured for several years in Nevis with acceptance and success, often acknowledging with gratitude his indebtedness to Wesleyan missionaries for spiritual enlightenment and aid in his work. He afterwards removed to America, where he ministered successfully for some time, and then returned to Nevis, where he was much beloved. He ultimately retired to his native island, where his devoted wife, who was equally pious and zealous with himself, fell a victim to cholera, which prevailed there soon after their arrival. The Rev. Mr. Davis, for several years rector of Charlestown, previous to his promotion to the bishopric of Antigua, was also a worthy and devoted Anglican clergyman, whose praise was in all the Churches. Others might be named of undoubted excellence, but at the same time it must be remembered that they were generally regarded as more especially the ministers of the planters, merchants, and government officials, whilst the Wesleyans, who were the only other religious denomination in the island, were the ministers of *all alike* who chose to avail themselves of their services, but especially of the poor slaves and black and coloured people.

The comparative strength of these two bodies, as well as the writer's view of Wesleyan education, may be gathered from the following extract from Dr. Davy's excellent volume on *The West Indies*. Speaking of the labouring classes in Nevis he says: 'They owe much to the exertions among them of the clergy of the Church of England and of the Wesleyan missionaries, especially of the latter. More than one half of the whole population belongs to the Wesleyan Missionary Society. In 1845 the numbers returned as attending its chapels were 4000, whilst those

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attending the parish churches were no more than 1250. Both the clergy and missionaries of late years appear to have been zealous in teaching, and the latter have been tolerably successful in conducting their schools on the self-supporting plan. Whilst in the island I visited two of these schools. Both of them were kept in the chapel of the society in Charlestown—a new building, with a handsome flight of steps ascending to it and provided with a neat belfry, the whole so little like a meeting house that I supposed at first it was the parish church. One school was an infant school, consisting of seventy children, all clean and neatly dressed, and of healthy appearance; indeed, I never saw children of more healthy or happier look. The mistress told me that they were taught their letters and prepared for the other, the juvenile school. They left the room, which is under the chapel, but not underground—a spacious, cool, well lighted and ventilated room—marching to a song. As they passed most of the boys touched their caps, and not a few shook hands with me, with a "How do you do, sir?" said in an innocent, cheerful way. The juvenile school was kept in the chapel itself. The boys and girls belonging to it were taught either reading, writing, or arithmetic; and the girls the use of the needle. It may be mentioned, as not a little creditable to the people, that this chapel, spacious and well built, of fine stone of the island, with its well contrived substructure, the schoolroom, was erected by funds raised by subscription, and chiefly, I believe, among the labouring classes.'

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CHAPTER VI.

BRITISH WINDWARD ISLANDS.

EXPLANATORY OBSERVATIONS — ANTIGUA — MONTSERRAT — DOMINICA — ST. LUCIA — BARBADOES — ST. VINCENT'S — GRENADA — TOBAGO — TRINIDAD.

SOME of the islands which remain to be described in this chapter resemble in many respects those which have already passed under review, whilst others differ considerably both in their general features and natural capabilities. All have important and interesting histories—natural, social, civil, and ecclesiastical—which we shall endeavour to epitomise and present to the view of the reader as fully, clearly, and succinctly as possible, having due regard to the limited space which must be assigned to each, whether actually belonging to the Leeward or Windward portion of the western archipelago; a distinction, as already intimated, very arbitrary and indefinite in its character, and not of much consequence in reference to the object we have in view.

ANTIGUA.

The beautiful and fertile island of Antigua occupies a central and commanding position in the western archipelago, and has consequently always been regarded as a place of considerable importance, being for several years past the place of residence for the governor-general. It is

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situated in lat. 17° N. and long. 62° W., forty miles north of Guadaloupe, thirty south of Barbuda, and twenty-five north-east of Montserrat. It is of an irregular oval shape, with a very indented coast on every side, affording numerous bays and harbours for the convenience of shipping, and almost surrounded with little rocky islets and shoals, which render the approach to it somewhat dangerous in every direction except the south-west, where the coast is most free from these obstructions to navigation. It is about twenty miles long, fifteen broad, and fifty in circumference, with an area of 59,838 acres. The island is neither so mountainous nor so flat as some others, but in its general features presents to the view a gently undulating surface. Towards the north-east the land lies low, and is in some places rather marshy, being interspersed, however, with gentle acclivities and swelling eminences, which remind one of the hill and dale scenery of some parts of England. Towards the south and south-west the elevation of the land gradually increases, forming lovely rounded hills or ridges of moderate height, generally running east and west, intersected by fertile valleys and partly clothed with trees and brushwood. The scenery is thus rendered less grand and romantic than that of some of the other islands, but it is peculiarly soft and lovely. The greatest drawback is the lack of rivers and springs of water, there being only one small natural fountain in the whole island.

Antigua has an interesting history, of which we can give but a very brief outline. It was discovered by Columbus in the course of his second voyage in 1493, and was so named by him after a church in Seville. Like several others at that early period, this island appears to have been neglected for many years after its discovery; for we hear nothing more of it till 1632, when a party of English colonists from St. Kitt's, under the leadership of Sir T. Warner, already mentioned, made an attempt

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to form the first settlement upon it. They found it entirely destitute of inhabitants, the Carib Indians having probably shunned or deserted it on account of its having no rivers or fountains. But this defect the enterprising English endeavoured to remedy by forming tanks and reservoirs for the preservation of the rain water which fell during the wet season; a practice which has been continued ever since, and which has been fairly successful, except in seasons of long continued drought, when the sufferings of the inhabitants have sometimes been very great, and when a large number of cattle have perished from thirst. The attention of the original settlers was directed chiefly to the cultivation of tobacco, for which they found the soil well adapted. For some time the population of the colony was very small, however, amounting in 1640 to only forty families. Afterwards it increased considerably, and all were anticipating a prosperous future when circumstances occurred to check its progress for several years.

War having broken out between England and France in 1666, the French colonists of Martinique were induced to fit out a considerable force to invade and pillage the comparatively feeble settlement of Antigua. This they too successfully effected by sacking the town, destroying the tobacco plantations, and carrying off all the negro slaves employed in the cultivation. The depredations of the enemy were carried to such an extent that when they retired from the island the surviving settlers were so dispirited that all future improvements were neglected; and for several years after this event the place was reduced nearly to its original state of desolation. At length the generosity, genius, and active exertion of a respectable inhabitant of Barbadoes rescued it from oblivion and laid the foundation of its subsequent prosperity.

The friend and patron of Antigua in the time of its great

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need was Colonel Codrington, a gentleman whose name is intimately connected with the early history of several of the islands. He had cultivated the sugar-cane with extraordinary success in Barbadoes, and, having obtained information that the soil of Antigua was well adapted to its growth, he forthwith removed thither to try the experiment. On his arrival he was so well pleased with what he saw of the island and of the people, impoverished as they were, that he purchased a large quantity of land, sent for his family to Barbadoes, and set to work in good earnest, laying out extensive sugar plantations and encouraging others to do the same. In the course of time Colonel Codrington rendered such signal service to his adopted country and to other islands, both as a planter and as a military officer, that his name will long be remembered in the West Indies. Nor was he allowed to pass without an appropriate reward. Soon after this, about the year 1676, he was appointed commander-in-chief and captain-general of all the Windward Islands, many of them having been indebted to him, in one way or another, for their flourishing condition.

Most of the land in Antigua adapted to the growth of sugar was henceforth appropriated to its cultivation, and large quantities of the manufactured article were annually shipped for Europe. It must be confessed, however, that the first experiments that were made in this line of colonial industry were not so successful as was expected. The sugar produced was very fair in quantity, but deficient in *quality*, being of a darker colour and coarser grain than that which was exported from some other islands. Consequently it could find no market in Great Britain, and the proprietors were obliged to send it to Holland and other countries, where it was often sold at a price too low to remunerate the planters. But the genius of Codrington soon found a remedy for these defects by the application of the principles of art and science, which were then coming

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into vogue; and ere long the sugar grown and manufactured in Antigua was equal in quality if not superior to that of most other British colonies and commanded good prices in the home market, as it does to the present day.

In 1698 Governor Codrington died and was succeeded by his son, under whose prudent administration the colony was raised to a state of considerable prosperity. Its flourishing condition attracted the notice of the British government, and it was viewed in England as an important and valuable settlement. Reports of its prosperity drew to its shores agricultural and commercial adventurers from various countries, and few had occasion to complain of disappointment. The industry of these new settlers was soon rewarded with success, and wealth and an increase of population advanced in due proportion. This was clearly proved by a marked increase in the imports and exports of the colony and by other unmistakable signs of advancement. Ere long, however, circumstances which exercised an unfavourable influence occurred.

The accession of Queen Anne to the British throne was accompanied with a considerable change in the administration of public affairs. Political influence was felt across the Atlantic, and Codrington, in consequence of some difference with the new officials at home, resigned his office as governor of Antigua. With this resignation a period was put for a season to the growing prosperity of the colony. He was succeeded in office by Sir William Matthews, whose public career was too short to permit him either to promote those plans for the general good which his predecessors had so wisely arranged and pursued. He reached Antigua in the early part of 1706 and died soon after his arrival.

Other governors were subsequently appointed to Antigua, under whose rule the colony was favoured with a fair measure of peace and prosperity. The principal

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articles of produce cultivated for exportation were sugar, rum, coffee, and cotton, as in most of the other islands; and the amount of imports and exports rose to a respectable figure. In after years many fluctuations occurred; but under all the changes through which the British colonies of the West Indies have had to pass, Antigua has always stood well in the estimation of fair and candid observers.

For civil and ecclesiastical purposes the island was at an early period divided into eleven districts and six parishes. These contain seven towns of moderate size; *viz.*, St. John's (the capital), English Harbour, Parham, Falmouth, Willoughby Bay, Old Road, and James' Fort. St. John's is beautifully situated on the top and along the declivities of a moderate eminence on the west side of the island. The streets are wide and laid out at right angles, and are generally kept fairly clean; but being paved with rough stones they are not very comfortable to walk upon. The town contains some good buildings, which are worthy of a passing notice. The Episcopal church is a noble structure, and occupies a prominent position on a point where the descent towards the sea commences, from which there is a fine prospect of the town, the harbour, Fort James, the romantic hills of Five Islands, and the bright blue sea in the distance. The Wesleyan, Moravian, and Presbyterian places of worship are handsome structures, and the dwelling houses are generally well built. St. John's harbour is fairly good, but it is surpassed by English Harbour, on the opposite side of the island, where commodious quays have been erected, and where the royal naval dockyards have for many years past been located. The entrance to this harbour is very narrow, but when they have entered ships of large burden find ample accommodation and are safely sheltered in all weathers. The town in immediate connection with it was formerly a very active, bustling little place, displaying to the view of the visitor a striking combination of the mercantile, military,

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and naval elements; but it is now only the shadow of what it once was.

Willoughby Bay is a place where a large amount of produce is annually shipped for Europe, as are also several other bays in different parts of the island, in the neighbourhood of which towns and villages sprang up at an early period. Some of these have declined in importance of late years in consequence of various changes which have occurred. This is the case especially with Falmouth and other places which might be mentioned. Parham still maintains its position as a pleasant and prosperous little town, about four miles from the city of St. John.

In former times the population of Antigua in its main features resembled that of other West Indian islands, consisting of whites, free persons of colour, and negro slaves. As the result of the census taken a short time before the emancipation of the slaves, the numbers were given respectively as follows: Whites, 1980; free persons of colour, 4066; slaves, 23,336—making a grand total of 33,336.

It has been generally admitted that all classes of the population of Antigua have for many years past been in advance of those of most other islands with regard to intelligence, education, and social progress. Hence when the grand measure of emancipation was proposed, the local legislature, having previously granted to black and coloured people the advantage of trial by jury and other privileges, resolved to dispense with the intermediate term of four years' apprenticeship and to make the slaves entirely free on August 1st, 1834. Nor is the reason of this proud distinction difficult to discover. It may be fairly attributed to the encouragement which was given in this island to the labours of missionary societies and other religious and philanthropic institutions. To the successive efforts of these useful agencies we now call the attention of the reader.

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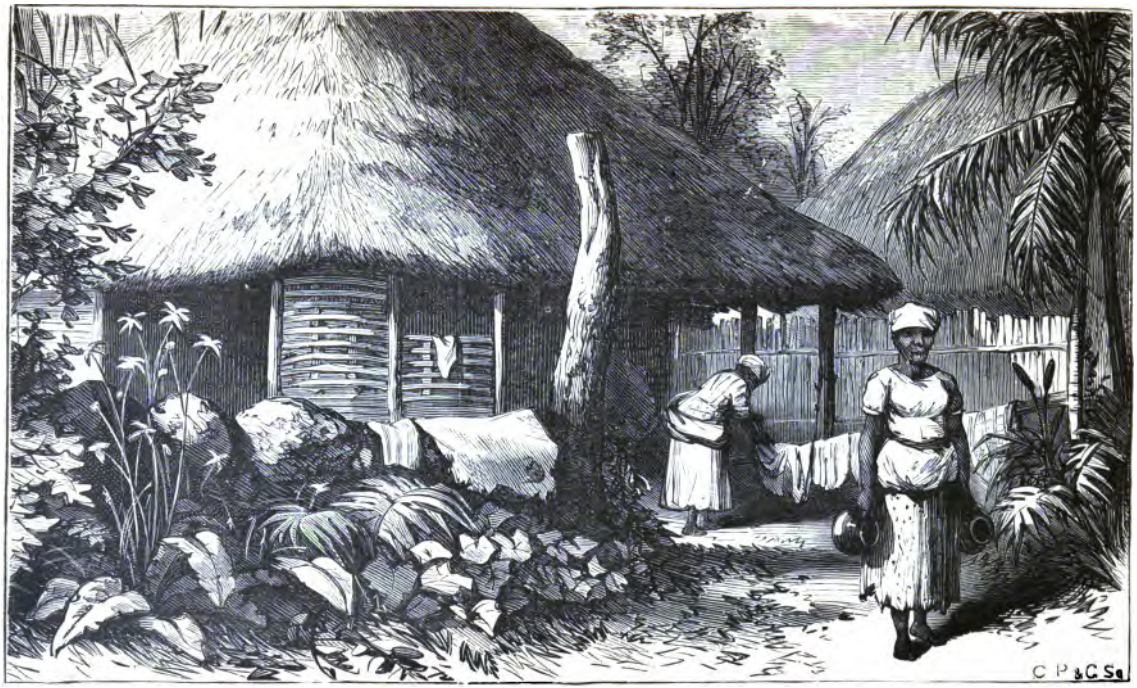

NEGRO HOUSES, AND SLAVES WASHING.

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As early as the year 1761 the Moravians commenced their pious labours in Antigua, the poor slaves and the population generally being then in a fearful state of spiritual destitution. The Rev. Samuel Isles was the first missionary sent out, and on his arrival he entered upon his work with commendable zeal and diligence, being encouraged by the governor of the colony and a few of the planters. Amid many difficulties this worthy brother toiled for about three years with but slender results, and then he was called to his eternal rest. After the work had languished for about five years the departed servant of God was succeeded by a missionary named Brown, who is said to have laboured with marked success from the beginning; so that the place of worship which had been erected in *St. John's* by his predecessor had to be enlarged to provide accommodation for the increasing numbers that attended his ministry. After the hurricane of 1772 a great awakening among the negroes occurred, and there was everywhere a strong desire manifested for religious instruction. In 1775 the number of persons attending public worship amounted to 2000, and from ten to twenty were baptized almost every month. A new and more spacious church was therefore erected in St. John's, and the cause continued to prosper.

In 1773 the Moravians purchased a piece of ground at a place called Bailey Hill, near Falmouth, for the purpose of a second station; but this place, proving inconvenient from the steepness of the ascent to it, the establishment was removed in 1782 to a more eligible site, which they designated *Grace Hill.* For some time after this the progress of the work was retarded by the capture and occupation of the island by the French; but on the restoration of peace in 1783 it was given up again to the English, and everything went on as before; and in the course of twelve months the congregations on the two stations received an accession of 700 persons. The missionaries

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also preached at stated periods on different estates in the country, and one of the native assistants actually built a chapel, at his own expense, large enough to contain 400 hearers.

Although Mr. Brown was compelled by the failure of his health to retire from the superintendency of the mission in 1790, a suitable successor was found in the Rev. H. C. Tschirpe; and the cause was so prosperous that a third settlement was formed, which received the name of *Grace Bay*. The work continued to prosper from year to year on all the stations, and in 1817 the brethren were encouraged to form a fourth settlement, at the suggestion of the colonial government, which generously presented them with a grant of ten acres of land, and a donation of £1000 currency towards the erection of a church and dwelling houses, besides an annual allowance of £300 towards the support of the missionaries. The proprieters of the adjacent estates also contributed liberally in aid of the same object, being convinced of the benefit their negroes would derive from the establishment. The church was completed and dedicated with prayer and praise to the worship of God on December 6th, 1818, when a large concourse of people assembled to witness the proceedings.

To this new settlement, which was called *Newfield*, two others were subsequently added in the year 1822, one at *Cedar Hill* and the other at *Mountjoy*. On all the stations the work continued to advance, and the Moravian mission in Antigua came to be acknowledged by all classes as a mighty power for good in the island. The following are the statistics according to the latest returns: Principal stations, 8: European missionaries, 5; native assistants, 4; lay agents, 163; Church members, 2866; hearers, 6475; number of scholars, not given; annual cost to the society, about £1000.

Notwithstanding the unwearied and successful labours

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of the Moravians in Antigua, there was a loud call for still more to be done to meet the religious necessities of the population, and the way was opened for the introduction of the agents of the Wesleyan Missionary Society in a very remarkable and providential manner soon after the Moravian mission was commenced. Nathaniel Gilbert, Esq., an eminent lawyer, and the speaker of the house of assembly in Antigua, being resident for awhile in England for the benefit of his health, received into his house at Wandsworth, near London, the apostolic John Wesley, who preached to his household and neighbours, as was his wont wherever he sojourned. The firstfruits of Wesley's ministry on this occasion were Mr. Gilbert himself and two of his negro servants, who were forthwith baptized by the founder of Methodism, and concerning one of whom he says in his journal, 'She is the first regenerated African that I have ever seen.'

On his return to Antigua Mr. Gilbert confessed to his friends and neighbours what a treasure he had found, and commenced at once to hold religious meetings at his own house for their benefit, and especially for that of his own negroes and those of the surrounding estates. At these meetings he offered prayer, read the Scriptures and *Wesley's Sermons*, and by degrees came to give an exhortation or short discourse from the fulness of his own heart. Such a proceeding on the part of a gentleman occupying a high and honourable position in society, as a matter of course, brought upon him the ridicule and sneers of the ungodly among the higher classes. But this he regarded not, being encouraged by the testimony of a good conscience, and the unmistakable evidences with which he was favoured that his labours were not in vain in the Lord. In these zealous efforts to win souls for Christ he was nobly aided by Mrs. Gilbert and other members of his household, who took a lively interest in the religious instruction of the negro children and others; and before long several

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classes of both juveniles and adults were organised and a regular system of evangelistic work was inaugurated. By his pious and persevering efforts Mr. Gilbert was made the honoured instrument in the hands of God in the salvation of many souls; and he ceased not to labour for the benefit of his fellow men till he was taken to his reward in heaven.

There was no one qualified to take Mr. Gilbert's place when he was removed by death; but the religious society which he had formed was, in a measure, kept together by the persevering efforts of two pious negro slaves, named Mary Alley and Sophia Campbell. Whether these sable converts were the two domestics whom Mr. Wesley had baptized at Wandsworth we have not been able to ascertain; but it is evident that they exerted themselves in the most praiseworthy manner to benefit their fellow negroes by holding prayer-meetings and other religious services almost every evening during the week, as well as on the sabbath day, till the Lord of the harvest provided more efficient help. This was at length brought about in a manner quite unexpected in the order of Divine providence. Additional shipwrights being required in his majesty's service in Antigua, in 1778 John Baxter, a devoted Methodist local preacher, was sent from the royal dockyard at Chatham as one of the number. This zealous servant of Christ no sooner landed at English Harbour than he saw that the Lord had a work for him to do in His vineyard. Having heard of the remnant of Mr. Gilbert's society under the care of the two females just mentioned, he hastened over to St. John's and began preaching to them and others who were willing to hear, with a zeal and earnestness which augured well for the future. The results from the beginning were most encouraging; and to meet the urgent demands for religious instruction he soon extended his labours to various other parts of the island, exerting himself to the utmost of his power to

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promote the spiritual welfare of the people, whilst at the same time he had to labour diligently at his worldly calling to support himself and his family.

As the work expanded application was repeatedly made to Mr. Wesley and Dr. Coke to send out missionaries to the West Indies; but at that early period Methodism was doing a great missionary work at home and in America, where every available labourer was required to assist in reclaiming deeply degraded populations only just emerging from the darkness of ages. Consequently Mr. Baxter was left to toil alone in Antigua a little longer. He had thus laboured with untiring zeal for about eight years, and had under his care a society of 1589 members, all blacks except ten, when help was sent to him in a manner little expected, but which clearly illustrates the superintending providence of God.

About five o'clock on the morning of Christmas Day, 1786, when the lonely preacher was plodding his way along the streets of St. John's in order to conduct divine service in a rude chapel, built chiefly with his own hands, he was unexpectedly met by a party of strangers, the arrival of whom was destined to mark a new era in the religious history of Antigua and of the whole archipelago. The principal person in the group, which consisted of four weather-beaten travellers, who had just landed from a half-wrecked vessel in the harbour, was a little clerical-looking gentleman, who inquired for Mr. Baxter, and whose eyes sparkled with joy when he found that he was speaking to the man himself and understood where he was going at that early hour. This was Dr. Coke, with Messrs. Hammett, Warrener, and Clarke, three missionaries with whom he had embarked at Gravesend for Nova Scotia just three months before, and who had been thus mysteriously driven by the violence of the tempest to the West Indies under the guidance of Him whom 'winds and seas obey.' It is more easy to imagine than to describe

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the effect produced on all concerned by this remarkable incident. Gratefully recognising the hand of God in the striking event, the missionaries accompanied Mr. Baxter to the chapel to return thanks to their heavenly Father for their merciful deliverance from the dangers of the deep, and to look upon a scene which gladdened their hearts. Dr. Coke immediately ascended the pulpit and preached with his wonted zeal and earnestness to a large and attentive congregation, his loving heart overflowing with emotion as he gazed upon the upturned faces of nearly 1000 devout negro worshippers, and realising as he had never done before the force and beauty of his own favourite text, 'Ethiopia shall soon stretch out her hands unto God.'

It was now arranged that Mr. Warrener should continue in Antigua, and that the other brethren should be stationed in those islands where their labours appeared to be most urgently required, several of the other West India colonies having already made application for missionaries. During the two weeks that he remained in St. John's Dr. Coke preached twice a day to crowded congregations, besides two or three times in the country; and on January 5th, 1787, he embarked, in company with Messrs. Baxter, Hammett, and Clarke, on a tour of observation among the islands to fix upon the most eligible stations for the remaining missionaries, the voyage to Nova Scotia being for the present relinquished.

The subsequent history of the Wesleyan mission in Antigua was marked by many interesting incidents, a recital of which would fill many pages, but we must forbear. It must suffice to say that from the very commencement of the work, and especially from the new departure mentioned above, its progress was rapid and glorious. Hundreds and thousands of the sable sons and daughters of Ham were savingly converted to God and gathered into the fold of the Redeemer, prosperous

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Churches were organised, large and handsome chapels were erected in St. John's, English Harbour, Parham, Falmouth, Zion Hill, Freetown, Sawcotts, and other places; and as the Wesleyan missionaries generally directed their attention to localities which had not been reached by the Moravians, the whole island at length became permeated with the leaven of Christianity. By this somewhat glowing account it must not be understood that the missionaries had no difficulties to contend with, but that they were fewer and of a less discouraging character in this island than those which were met with in some other places, and that in the strength of the Lord they were enabled to overcome them all.

Direct hostility and open opposition to the Gospel were almost unknown in Antigua. In this respect the early history of the mission presents to the view a striking and favourable contrast to that of Jamaica, Barbadoes, and some other islands. There were, however, some affecting and afflictive visitations of God, which were very trying at the time, but which were ultimately over-ruled for good. On several occasions able and promising missionaries were suddenly cut down by fever in the midst of their usefulness, and their bereaved flocks sorely mourned their loss; and in the month of February, 1825, an appalling event occurred which can never be forgotten in connection with the Wesleyan mission in Antigua. The Rev. Mr. and Mrs. White, with their three children and a servant; the Rev. Mr. and Mrs. Truscott, with one child and servant; and the Rev. Mr. and Mrs. Jones and the Rev. Messrs. Hillier and Oke were returning in the *Maria* mail boat to Antigua from St. Kitt's, where they had been to attend the annual district meeting, when the vessel struck upon a reef of rocks, and, becoming a total wreck, they all perished in the waves with the exception of Mrs. Jones, who alone survived to tell the mournful story. Verily the dispensations of Divine providence are sometimes dark and

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mysterious; but 'what we know not now we shall know hereafter.'

Destructive earthquakes and hurricanes have also visited Antigua at different times, to the serious injury of mission property and the hindrance of the work. Perhaps the most remarkable of these calamities was the earthquake of February 8th, 1843, which the present writer will never forget. The missionaries had just closed the proceedings of their annual district meeting on the previous day, and were about to depart for their respective stations, when the earth began to heave and stagger like a drunken man. The large new Wesleyan chapel in St. John's, which had only been erected about four years at an immense cost of money and labour, 'heaved and tossed like the pendulum of a clock;' and in the course of three or four minutes the upper part of the building was entirely destroyed, and the whole had to be rebuilt. This was the case also with other chapels and mission houses in different parts of the island. The church property of the Moravians and Anglicans also suffered severely, to say nothing of the destruction of dwelling houses, mercantile establishments, and public buildings belonging to government and other parties. Out of fourteen Episcopal churches in the island only two remained uninjured by the earthquake, and religious work of every kind was seriously retarded for several years.

It is pleasant to be able to state, however, that a fine spirit of Christian liberality was evoked by this afflictive visitation. Funds flowed in from England and other places to enable the respective Churches to repair the waste places of Zion; and the Wesleyan mission especially was favoured for several years afterwards with uninterrupted prosperity. Although many changes have taken place since the emancipation of the slaves and the opening up of large and fertile colonies in the West Indies, which have attracted considerable numbers of emigrants to their

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shores, the Wesleyan Missionary Society still holds a prominent and respectable position in Antigua, as will appear from the following statistics gleaned from the last report: Number of chapels, 11; other preaching places, 2; missionaries, 4; local preachers, 16; Church members, 1765; scholars, 1402; attendants on public worship, 5600.

In representing the Moravian and Wesleyan Missionary Societies as the chief means of diffusing a knowledge of the Gospel among the black and coloured population of Antigua, both bond and free, we would not be understood as ignoring the Episcopalians, Presbyterians, or any other workers in this section of the Lord's vineyard; for we have witnessed the zealous labours of the Rev. Messrs. Holberton, Jones, and other pious clergymen, whose praise is in all the Churches, and to whose usefulness we bear willing testimony. But it must be remembered that these sections of the Church of Christ existed formerly almost exclusively for the benefit of European colonists and the higher classes generally, and that it is quite recently that they have begun to give more attention to black and coloured people. The comparative numerical strength of the respective Churches in Antigua may be gathered from the following government returns issued after the census of 1870. The numbers are those of persons actually *attending their respective places of worship:* Wesleyan Methodists, 6000; Moravians, 6000; Anglicans, 5700; Presbyterians, 120. Formerly the Episcopal Church received annual grants from the imperial government amounting to £3131 and from the colonial chest £3200, but arrangements have been initiated to modify these matters, if not to introduce entire religious equality.

MONTSERRAT.

Although the island of Montserrat cannot claim a very important or influential position in the Antilles, as compared with that of many others, it nevertheless possesses some

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features of interest which are worthy of our notice. It is situated twenty-two miles south-west of Antigua, and about the same distance north-west of Guadaloupe and south-east of Nevis, in lat. 16° N. and long. 62° W. It is of small dimensions, being only twelve miles long, eight broad, and thirty-four in circumference, with a superficial area of about 30,000 acres. The island is evidently of volcanic origin, as it rises in the centre to a considerable elevation in rugged mountain peaks, near the top of one of which there is an extinct crater, with a small lake in a dell below, about 1000 feet above the level of the sea. From these mountain heights, which are covered to their summits with perpetual verdure, flow a number of little streams or rivulets, which water and fertilise so many fruitful valleys below. Around the shore in some places and along the gentle, hilly slopes there is also a considerable extent of fairly fertile land well adapted for the growth of colonial produce and of such ground provisions as are generally used by the inhabitants of tropical countries.

The history of Montserrat is not very dissimilar to that of several of the other smaller islands of the West Indies. A brief outline of it may therefore be presented in a comparatively small compass. The island was discovered by Columbus in the course of one of his early voyages, and was so named by him after a mountain called Montserrat in Spain, of which it seems to have reminded him. After remaining for a long time neglected, in common with many others, in 1632 the first European settlement was formed upon it by a mixed party of English and Irish under the direction of Sir Thomas Warner. According to Abbé Raynal these adventurers 'were not content with disturbing the peace of the native Caribs then inhabiting it, but very soon contrived to expel them altogether. But not finding those advantages which they had expected from settling on it, owing to the very uneven ground and its being for the most part full of barren hills, it did not

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encourage them to invite more of their countrymen to join them.' Thus the population of the infant colony was but small at first, and comparatively little progress was made for several years. About the year 1664, in the beginning of the reign of Charles II., on the breaking out of war, Montserrat was taken by the French, but it was restored to the English at the Peace of Breda; and it has ever since continued in our possession.

Many of the first settlers on the island being Roman Catholics, for a length of time protestant colonists were deterred from going there; but in the beginning of the eighteenth century, when peace was restored to the land and a settled form of government was established, the population was considerably increased by the arrival of English planters and the importation of negro slaves to till the ground. The most favourable spots of land were now cleared, brought under cultivation, and laid out in sugar and cotton plantations, and a fair measure of prosperity was realised by the enterprising colonists, notwithstanding numerous difficulties with which they had to contend. One of the greatest of these difficulties, in an agricultural and mercantile point of view, was the total lack of good harbours, roads, or other facilities for the shipment of produce when it was prepared for the European or American market. The whole coast on every side of the island is moreover so dangerous, by reason of sunken rocks, barren islets, and rugged headlands, that the masters of trading vessels are obliged to put to sea or to take shelter in the harbour of some neighbouring island the instant they discover an approaching storm.

And yet this little island has some advantages which in a measure compensate for the drawbacks alluded to. The atmosphere is remarkably salubrious, the ground being generally free from swamps and marshes; and it is doubtful whether there is a more healthy island in the West Indies than Montserrat. There is moreover some

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magnificent scenery in this island. Let the visitor join a party of tourists mounted on hardy ponies or mules and ascend as high as the Soufrière, and he will be rewarded with some of the most splendid views that mortal man ever gazed upon. On reaching the end of one of those numerous ravines which indent the mountain, he enters upon one of those beautiful green savannahs which nature has so mysteriously cleared in the midst of the impenetrable virgin forests of tropical regions.

The view from this point is grand beyond description: behind you the woody mountain rises into the clouds; before you it descends in a long, gentle, grassy slope to the margin of the sea; on the left, towards the south, the broad and irregular eminences of the island of Guadaloupe present the appearance of a continent; to the north the isle of Redonda shines like an emerald in the midst of the blue waves and beyond it stands the great pyramid of Nevis, cut off from sight at one third from its summit by an ever-resting canopy of clouds. If you are courageous enough you may descend along a circuitous and over-arched path to the vale of the Soufrière. This is a very wild and romantic region. The whole of the bottom of the valley is broken into vast and irregular masses of clay and limestone, which are scattered about in the utmost confusion, and render it a laborious task to scramble and leap from one to another. The surface of the ground is hot everywhere, and so much so near the streams of water that run between the fragments that you can scarcely keep your foot a minute upon it. The water at its source boils up violently and gradually cools as it finds its way in numerous streamlets to the sea. The sides of the mounds of clay are encrusted with pure alum, formed by the constant action of the sulphuric acid of the water and the exhalations. In the midst of all this there is a green and luxuriant vegetation of bushes and creepers intermixed with flowers of marvellous beauty.

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Plymouth, the capital of the colony and, indeed, the only town in the island worthy of the name, is of small dimensions; but it contains some good buildings, constructed of fine grey stone, which have a substantial and comfortable appearance. For municipal and ecclesiastical purposes the island is divided into two parishes, dignified with the names of St. Anthony's and St. Peter's, in each of which a church has been erected, although one clergyman has generally been thought sufficient to discharge the duties of both, ministering to the European colonists, government officials, and the few soldiers stationed at the fort. One of the churches is situated in the town and the other in the country, the one last named having formerly been frequently out of repair and sometimes unused for years together.

The population of Montserrat is of the same mixed character as that which is found in the West India colonies generally, consisting of black and coloured persons with a few whites, occupying the positions of government officers, planters, and merchants. In the latter part of the last century it was estimated at 12,000; but many changes have taken place of late years, tending to diminish the number of the inhabitants; and according to the last census they amounted to only 8693: of these 315 were whites, 481 persons of colour, and the remaining 7867 were of the class of recently emancipated slaves and their offspring. In former times little or nothing was done for the religious instruction of the slave population of this island, and they were allowed to grow up almost as ignorant as the beasts which perish. It was not till the early part of the present century, when the spiritually destitute condition of the inhabitants of Montserrat attracted the notice of the Wesleyan missionaries labouring in the adjacent islands, that prompt and efficient means were adopted to meet the emergency, and to shed a few rays of light on the midnight gloom which everywhere prevailed.

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The first missionary appointed to Montserrat was the Rev. John Maddock, who commenced his labours in the year 1820. On his arrival in Plymouth, on February 19th, he hired an empty storeroom, fitted it up with pews, benches, and desk, and began to preach with much earnestness and power the 'glorious Gospel of the blessed God.' The event was so novel that numbers were attracted to the services, and the room was soon too small for the crowds who flocked together to hear the word. Encouraged by these appearances of success and by the spiritual results of his labours, the missionary proceeded to make arrangements for the erection of a chapel, towards the cost of which all classes contributed most liberally. This desirable object had only been just accomplished, and the foundation of a good work laid, when Mr. Maddock was cut down with fever, and died after a few days' illness on May 29th, 1821, leaving the people as 'sheep having no shepherd.'

The vacant station was soon occupied by the appointment of the Rev. Charles Janion, who at the close of the year was able to report as follows: 'I am happy to observe that the congregations continue to increase; so that I believe, were the chapel as large again, it would often be filled. Many have applied for pews, both whites and coloured persons, some of whom have offered to build them at their own expense; but this I cannot allow without robbing the poor, whose part of the chapel is the best, and always the most crowded. The congregations are extremely attentive and decorous during the time of divine service; and they take great pleasure in singing the praises of God. There is a gradual but really good work going on among the people; seldom have we met but the Lord has manifested His presence in refreshing our souls and in giving us tokens for good. Twelve or thirteen inquirers have been admitted on trial for membership in the society since we came, of whom I entertain good hopes as to the

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reality of the work of grace begun in their souls. I am thankful to say that none of the proprietors or managers forbid their negroes to attend the chapel, and some countenance and encourage them. Several overseers come very frequently; so that I hope, and every day pray, that "the little leaven may leaven the whole lump."'

The progress of the Wesleyan mission in Montserrat was not so rapid at first as in some other places owing, it was believed, to the prevalence of the Roman Catholic element, more or less, among all classes of the people, the priests having been at work before the arrival of protestant missionaries. A goodly number of converts were nevertheless gathered into the fold of Christ before many years had elapsed, and the work at length became firmly established, not only in Plymouth, where it commenced, but in various parts of the country, where outstations were planted and estates thrown open for the missionaries to instruct the slaves without let or hindrance. This was the case especially at the North, Two Rivers, Little Town, Tar River, Broderick's, Webb's, and White's plantations.

Many changes have taken place in Montserrat of late years, especially since the advent of freedom, and emigration has taken place to a considerable extent, from this as well as from some of the other small islands which have already passed under review. The number of persons connected with the Wesleyan Missionary Society has consequently been somewhat reduced. The following are the returns as given in the last report: Missionary, 1; number of chapels, 4; other preaching places, 2; Church members, 549; scholars in the mission schools, 637; attendants on public worship, 1700.

DOMINICA.

The island of Dominica is situated midway between Guadaloupe on the north-west and Martinique on the south-

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west, about forty-five miles from each, in lat. 15° N. and long. 61° W. It is twenty-nine miles long and sixteen broad, and presents to the view an aggregate surface of 186,436 acres. Like several of the other Antilles, it is extremely rugged and mountainous in the interior; but the mountains and hills are intersected by numerous fertile valleys, through which more than thirty considerable rivers are seen to flow, besides a number of smaller streams or rivulets. Several of the mountain peaks afford unmistakable evidence of volcanic origin, and within the memory of living men some of the unextinguished volcanoes have exhibited appalling signs of activity by discharging considerable quantities of lava and sulphur. Indeed, volumes of smoke may frequently be seen issuing from some of the mountain peaks. There are also several hot springs, the waters of which are said to be efficacious in removing certain disorders peculiar to the tropics. The mountains are generally clothed to their summits with forest trees and brushwood, and they present to the view some charming scenery of living green, with varied tints, according to the different seasons of the year. Some of the timber trees which grow in the forests are very valuable, especially the rosewood, which has become a staple article of export.

Dominica was the first land which Columbus discovered on his second voyage to the West Indies, about three weeks after he had left the Canaries. He beheld its lofty mountain peaks encircled with clouds on Sunday, November 3rd, 1493, and called it by its present name, which in Latin signifies 'Lord's day.' It remained for many years afterwards almost unnoticed, and when it did attract attention the right to its possession was claimed by England, France, and Spain simultaneously. These counter claims remaining undecided, Dominica was considered a neutral island by the three powers till the year 1759, when, war breaking out, the English took possession

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of it by what was called the 'right of conquest,' and it was afterwards ceded to Great Britain by the Treaty of Paris in the month of February, 1763, notwithstanding the number of French residents which it contained.

On the cession of this island to the English commissioners were appointed under the great seal, and sent out with authority to sell and dispose of the lands by public auction to British subjects in allotments 'of not more than 100 acres of such land as was cleared, and not exceeding 300 acres of woods, to any person who should be the fittest bidder for the same. Or, in default thereof or non-payment of the purchase money, the lands were to be forfeited to his majesty, his heirs, and successors.' The commissioners were also empowered to execute leases to the French inhabitants, of whom there were a considerable number, of such lands as were found in their possession on the surrender of the island, which lands were again leased to those inhabitants who were desirous of keeping them in possession on condition of their taking the oath of allegiance to his Britannic majesty. These leases were executed for a term of not less than seven, some fourteen years, and others for forty years absolutely, renewable at the termination of the respective terms mentioned. The lessees were required to pay at the rate of two shillings sterling per annum for every acre of land specified, and they were prohibited from selling or otherwise disposing of their lands without the consent of the governor or commander-in-chief of the island for the time being.

By these arrangements 96,344 acres, amounting to about one half the island, were disposed of in lots of from fifty to 100 acres, which produced the sum of £312,090 sterling and gave an impetus to every branch of colonial industry. The prosperity of the island rapidly increased under a system of free trade, which was established in connection with the extension of cultivation which followed the general appropriation of the lands just men-

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tioned; and the colonists were anticipating still greater success when an event occurred which retarded the progress of the settlement for several years: this was the capture of the island by a large French force from Martinique, under the Marquis de Bouille, on the breaking out of war in 1778. The British made a gallant resistance, however, by which they secured for themselves highly honourable terms of capitulation, but the advantages apparently gained were neutralised to a considerable extent by the rapacity of the new French governor, the Marquis Duchilleau, whose administration was hard and illiberal in the extreme.

After five years and three months of sorrow and sadness the British portion of the community in Dominica were gladdened at the restoration of the island to England at the peace of 1783, and for a few years comparative peace and prosperity were enjoyed by the colonists.

But the end was not yet; other troubles were in store for the struggling British colonists. On the breaking out of war again, in 1805, a devastating descent was made on the island of Dominica by a formidable French squadron, which caused great alarm and suffering, but which signally failed in its main object. The capital of the colony was bombarded and reduced to ashes, but the island was preserved to Great Britain by the skill and energy of Sir George Prevost, the governor, and the gallant conduct of the small body of regular troops in charge of the garrison, supported by the colonists, who displayed the most undaunted courage on the occasion.

Henceforth the colony was favoured with peace and prosperity, and its agricultural and commercial interests advanced as rapidly as could be expected. The island being well watered and favoured with a soil fairly productive, and well calculated for the growth of the usual articles of tropical produce, although not so rich and deep as that of some other colonies, planters were attracted

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to its shores, and the cultivation was largely extended. The principal articles of produce cultivated and prepared for exportation were sugar, rum, cotton, and coffee, the commodity last named being of a superior quality.

There are some features in the general appearance and topographical aspect of Dominica, in addition to those which have been incidentally mentioned, that deserve a passing notice. On approaching the island the voyager is most struck with the mountainous and rugged outline which it presents to the view. It is not till you come very near to it, or actually land upon its shores, that you are impressed with the beauty of the brilliant green cane-fields, as they are seen stretching along the mountain slopes and in the fertile valleys, interspersed with rows of cocoa-nut, palm, and other graceful trees peculiar to the tropics, and numerous sparkling rivulets and waterfalls.

About six miles from the capital, and almost in the centre of the island, on the top of a very high mountain, and surrounded by still more lofty hills, is a large lake of fresh water, covering a space of several acres, and in some places unfathomable. It spreads into three distinct branches, and has a very extraordinary appearance. From various points in the neighbourhood of this remarkable spot there are some splendid views, as well as from various other elevated positions.

Dominica is divided into ten parishes, which are called after the names of so many saints in the usual orthodox style. In these there are several towns and villages, with the customary clusters of negro huts in the neighbourhood of the planters' residences on the respective estates in various parts of the country. Roseau, the capital of the colony, is situated in the parish of St. George, on a point of land on the west side of the island, with Woodbridge to the north and Charlotteville to the south. On landing the town presents a very different appearance from what it does when viewed from the sea. The streets are long

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and spacious, regularly paved, and intersect one another at right angles. There is one large square or promenade ground, around which, as well as in several of the principal streets, stand a number of elegant and substantial buildings, including churches, chapels, merchants' residences, and public offices.

The landscape behind the town is grand beyond description; indeed, the whole prospect from the edge of Morne Bruce, a lofty table rock occupied by the garrison, is one of the very finest in the West Indies. The valley runs up for many miles in a gently inclined plane between mountains of irregular heights and shapes, most of which are clothed up to their cloudy canopies with rich *parterres* of green coffee plants, which perfume the whole atmosphere, even to some distance over the sea. The river rolls in a deep and roaring stream down the middle of the vale, and is joined at the outlet of each ravine by a mountain torrent; whilst at the top, where the rocks converge into an acute angle, a cascade falls from the apex in a long sheet of silvery foam. This is very pleasant to look upon in fine weather, when nature smiles in all her loveliness; but in seasons of earthquakes, hurricanes, storms, tempests, and floods it is very different; and we have known instances in which the conflicting elements have raged tremendously and carried destruction in their mighty sweep. This was especially the case on the last day of September, 1780, when the sea rose to the height of twenty-one feet perpendicularly above its usual level, destroying several houses in front of the beach and wrecking a number of vessels in the bay; and again on February 8th, 1843, when a destructive earthquake reduced a considerable part of the town to ruins.

The fortifications of Roseau—namely, Young's Fort, Melville's Battery, Bruce's Hill, and Fort Demoulin—are very strong and commanding positions. Prince Rupert's Bay, on the north-west side of the island, in the parish of

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St. John, is three miles broad, one and a half deep, and safe and commodious enough to shelter the whole British navy at all seasons. On its margin stands a beautiful rural village, which bears the same name, and in the neighbourhood there are numerous plantations with a considerable population of negroes and others. Fort Shirley occupies an elevated position among the hills, which almost encircle the bay, with a rich plain of 100 acres in extent spread out below. It is said that in time of war the fortifications on these heights might be made as strong and impregnable as Gibraltar. The Grand Savannah, nine miles from Prince Rupert's and twelve from Roseau, is a fine, elevated, fertile plain, upwards of a mile in extent, and at a good distance from the neighbouring mountains, whose terraces jut out from their breasts, and around whose declivities flourish the richest verdure; while murmuring cascades and babbling brooks roll down the neighbouring valleys. In this charming neighbourhood may be seen also the most gigantic ferns and lofty palms, interspersed with lovely creepers and wild flowers of every hue, which add to the splendour of the scenery.

The population of Dominica is very diversified in its character both as to language, complexion, and social position. It consists substantially of whites, persons of colour, and blacks of the class of enfranchised slaves and their offspring. In former times the inhabitants were distinguished as bond and free—a distinction which is now happily done away, all being free, whatever their complexion or condition.

In 1871 the aggregate population of the island is stated in government returns as amounting to 27,178. A considerable number of the original settlers having been French, and several of their countrymen having joined them from time to time, both during the occupancy of the island by France and since it was restored to the English, the French element in the population has always been

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prominent if not predominant. It is a pleasing fact, however, that the inhabitants have generally lived together in harmony and peace, notwithstanding their difference in language, complexion, religion, and civil condition. This is the more remarkable inasmuch as four fifths of the population are Roman Catholics, the protestants being thus comparatively few in number.

It must be acknowledged, however, that in former times the inhabitants of Dominica, of all classes, were in a very demoralised condition, little care being taken by either the English or French Churches for their spiritual welfare. It was this fact that attracted the attention of the benevolent Dr. Coke, and which led to the establishment of a Wesleyan mission in the latter part of the last century. On January 5th, 1787, the devoted doctor, accompanied by the Rev. Messrs. Baxter, Hammett, and Clarke, paid his first visit to Dominica, when he met with a kind reception from Mr. Burns, a planter in the country, and also from Mrs. Webley, a respectable lady of colour in Roseau, in whose house he preached on the evening of his arrival. The congregation was large and attentive, and the impression made upon the minds of the missionaries, as to the desire of the people for religious instruction, was favourable; but as they were only making a tour of observation among the islands to gain information preparatory to future action, they were not as yet in a position to make arrangements to commence a mission; and, therefore, having commended their friends to God in prayer, they soon afterwards took their departure.

Two years passed away before another attempt was made to raise the standard of the pure Gospel of Christ in this island. This was done on December 19th, 1788, by a band of Wesleyan missionaries, of whom Dr. Coke was the leader. Mrs. Webley again became the honoured hostess of the 'messengers of the Churches;' and, having received some intimation of their coming, she had hired a

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large room for preaching, and the good news of salvation was immediately made known to an eager and expectant audience. Of the urbanity and kindness of Governor Orde, on whom Dr. Coke called to pay his respects, the most honourable mention is made; and with his excellency's sanction, the Rev. William M'Cornock was left to commence the mission, whilst the rest of the party embarked for other scenes of labour. The devoted missionary soon attracted a large and attentive congregation and organised an interesting society, consisting of a few members who had come from Antigua and such other persons as from time to time were brought under religious influences. But unhappily Mr. M'Cornock laboured beyond his strength, and, after toiling for a few months with a fair measure of success, he fell a sacrifice to the climate, being the first Wesleyan missionary who died in the West Indies or in any other part of the foreign field.

After this afflictive bereavement the infant Church was left without a pastor for several years. In 1793 Dr. Coke once more visited Dominica; and, being much affected with the spiritually destitute condition of the people, in the course of the following year he sent the Rev. John Cook to recommence the mission, and to gather together the few scattered sheep which remained of the flock which had been so mysteriously bereft of its shepherd. Mr. Cook laboured successfully during his appointed time of service, and was succeeded by the Rev. Messrs. Dumbleton, Johnson, Taylor, Bocock, Shipley, Richardson, Harkshaw, Gillgrass, Willis, Boothby, and others in subsequent years, several of whom fell a sacrifice to the climate, which is undoubtedly one of the most unhealthy in the West Indies.

As the result of the united and successful labours of these and other devoted evangelists the work was extended to various parts of the island, and the foundation was laid of a cause which has continued to progress and prosper to the present time. Commodious places of

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worship were erected, congregations gathered, native Churches organised, and Christian schools established, not only in Roseau and the neighbourhood, but far away in the windward part of the island, at Prince Rupert's, Layou, Lasoye, St. Joseph's, and in other populous districts. Many pages might be filled with touching incidents of attacks of fever, narrow escapes, remarkable conversions, and happy deaths which occurred from time to time, but the claims of other islands on our limited space forbid further enlargement.

Every spot in this island is endeared by holy associations and sacred reminiscences. At Prince Rupert's, a notoriously unhealthy locality, there lie the remains of several devoted missionaries who fell in the midst of their arduous labours, as well as of the wives and children of missionaries who dwindled and died under the wasting influence of the fever peculiar to that region. At Roseau in the burial ground adjoining the chapel repose the remains of the beloved JOSIAH NUNN, who fell a victim to yellow fever while yet in the bloom and vigour of youth and earnestly engaged in his Master's work; JOHN CAMERON, the gifted, learned, amiable, and highly popular missionary, another victim of fever; WILLIAM RIGGLESWORTH, who, sickening at Lasoye and reaching Roseau, was soon worn down by disease, and sank amid the regrets of all who knew him; and Mrs. SATCHELL, a gentle and beautiful lady, who with her lovely infant was also struck down by the terrible yellow fever. Some of these were the personal and attached friends of the present writer, and he cannot make this record without a sigh and a tear of sympathy for their precious memory.

Yet it is pleasing to know that, notwithstanding the difficulties arising from the unhealthiness of the climate, the adverse influence of Roman Catholicism, and other causes which might be mentioned, the Wesleyan mission in the island of Dominica has proved a grand success and

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still holds a prominent and important position, as will appear from the following statistics gleaned from the last returns: Number of chapels, 6; other preaching places, 5; missionaries, 2; local preachers, 9; day school teachers, 7; Church members, 688; scholars, 315; attendants on public worship, 2100.

The comparative strength of religious denominations in Dominica will appear from the following official returns, after the last census, of the number of persons in actual attendance at the respective places of worship on a given sabbath: Roman Catholics, 6850; Wesleyan Methodists, 1250; Anglicans, 250. It is pleasant to be able to add that there is a larger proportion of intelligent and educated gentlemen of colour of different denominations in this island than we have known in any other West India colony, many important public offices being filled by them, and more than one half of the members of the house of assembly being of this class.

ST. LUCIA.

The beautiful island of St. Lucia is situated nearly midway between Martinique and St. Vincent's, about twenty-two miles from each, in lat. 14° N. and long. 61° W. It is thirty-two miles long from north to south and twelve broad, and its superficial area is estimated at 37,500 acres. It consists of numerous well watered plains, stretching along its shores on almost every side, with lofty mountains in the interior and gently rounded hills at a lower elevation, interspersed with fruitful valleys, through which numerous rivulets wind their way to the sea. The mountains and highlands are clothed with perpetual verdure to their very summits, and the forests supply excellent timber for building and cabinet purposes. The valleys and plains are favoured with a fertile soil well adapted for the cultivation of the usual articles of tropical produce: these consist chiefly of sugar, rum, and coffee.

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The island is well supplied with bays or harbours in which ships may find refuge in stormy weather, and where produce can be conveniently shipped for the market.

With regard to the appearance and general aspect of St. Lucia, we may remark that, whilst it resembles some of the other islands of the West Indies in the main, it possesses some features peculiar to itself. On his first approach to its shores from the south the voyager is struck with a very remarkable scene. Two rocks, called the *Sugarloaves*, rise almost perpendicularly out of the sea and shoot to a great height in parallel cones, which taper away towards their summits. These mountains, which are covered for the most part with evergreen foliage, stand on either side of the entrance into a small but deep and beautiful bay, at the bottom of which there is a plantation village of charming appearance. Behind this the range of mountains, which runs north and south throughout the length of the island, rises in the most fantastic shapes. When sailing along a short distance from the shore the variety of scenery is exquisitely beautiful. The background continues mountainous, but every three or four miles appear the most lovely little coves and bays, fringed with luxuriant canefields and enlivened by the neatly arranged mansions of the planters, with the neighbouring sugar or coffee works and negro villages; whilst the flotillas of fishing, passage, or drogher boats, with their long, light masts and latteen sails, which are constantly moving about, tend to enhance the gaiety of the scene On the west coast there is an excellent harbour, called *Little Careenage*, with three careening places, one for large ships and the others for frigates. It is accessible to only one large vessel at a time, and the entrance is defended by several batteries.

Few islands have a more chequered history than St. Lucia. The early part of it is involved in considerable mystery, but sufficient is made known to show us the horrors

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of war and the uncertainty of all earthly possessions. It is said to have been discovered on St. Lucia's Day—hence its name—but by whom, and at what particular period, does not appear. It would be difficult, tedious, and uninteresting to trace in minute detail the various changes through which the island has passed since it came under the notice of Europeans. A very brief epitome must therefore suffice. It was first settled by the English about the year 1635; but it repeatedly changed hands afterwards, and was sometimes declared neutral, as at the Treaty of Aix-la-Chapelle. Next it was in the possession of the French, then captured by, or transferred to, the English, and *vice versâ*. By the Treaty of Paris, in 1763, St. Lucia was allotted to France, whilst other islands were awarded to the English; but it did not remain long in their possession. During the American War, in 1779, it was taken by the English, but restored to the French at the peace of 1783. It was reconquered at the commencement of the French revolutionary war in 1794, evacuated in 1795, and retaken in 1796. By the Treaty of Amiens it was restored to France in 1801, and recaptured by us in 1803. It would be out of place to dwell upon the hard fought battles involved in these changes, and it must suffice to add that the fortune of war in 1803 finally left St. Lucia an English colony with a French population, manners, language, religion, and feeling; and so it has continued ever since.

St. Lucia is divided into two territories; namely, Basseterre, the low or leeward territory, and Capisterre, the high or windward territory. The former is well cultivated and most populous, but the climate is unhealthy from the abundance of stagnant water and morasses which exist in that part of the island. The latter division can scarcely be said to be wholesome, but it is found to improve as the woods are cleared away and the lands are drained and cultivated. These territories are again subdivided into eleven districts or parishes for municipal

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and ecclesiastical purposes, and something like regular government has been established since the colony came into the possession of the English. A fair amount of agricultural and commercial prosperity has moreover been realised, and still greater progress is anticipated in time to come.

Castries, the only town of any consequence in the island, is situated at the bottom of a long and winding bay of the same name. It contains some elegant and substantial buildings, including churches, convents, government offices, and dwelling houses. The principal fort occupies a commanding position on *Morne-fortune*, distant from Castries about ten miles up a steep and rugged road. The government house is also a prominent object in the landscape. It occupies an elevated position far away above the town, and if the visitor has the courage to ascend to it up the curious zigzag path he will be rewarded with a most splendid prospect. Below will be seen occupying the gentle slopes and fertile valleys numerous sugar and coffee plantations, separated by rows of cocoanut and mountain cabbage trees, with the town mapped out in the distance. Coleridge pronounces the Pavilion one of the best houses in the West Indies. It stands on the edge of a cliff, from which there is a magnificent view of the long, deep bay and the broken peninsula of the Vigie and the sea beyond, with the beautiful Pigeon Island in the distance. If belated on his return journey to the town the traveller will be struck with the myriads of fireflies that are seen flitting about in the foliage, the woods and hedgerows sometimes appearing in a perfect blaze with them.

Pigeon Island, just mentioned—a small but interesting dependency of St. Lucia—is worthy of a passing notice. It is situated about six miles from the harbour of Castries, and, in a military point of view, is of great importance from its proximity to Martinique, and the fact that it commands

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a view of every ship which may enter or depart from that island. It is moreover valuable for a very fine and extensive anchorage between it and the northern part of St. Lucia. The isle is about half a mile long and a quarter of a mile broad. The side towards the sea westward is a perpendicular cliff, from the ridge or crest of which is a gradual descent to the opposite shore, and level ground enough to admit of the erection of barracks for 500 men. A range of barrack buildings and a hospital have been erected on this spot, and it is one of the most salubrious localities in the colony, or that can be expected in a tropical climate.

The population of St. Lucia, which amounts to about 16,000, in its main features resembles that of many of the other Antilles, making allowance for the anomalous fact that it is almost entirely French, although the island has so long been an English colony. It consists of whites, persons of colour, and blacks of the class of enfranchised slaves and their offspring.

With respect to the social, moral, and religious condition of the population of all classes in St. Lucia we have but little to report, and that little is not very favourable. The French colonists of the upper class, both white and coloured, generally present to the view of a visitor a very intelligent and respectable appearance. They are remarkably polite and hospitable, and those who come from Europe adopting the colony as their home gather around them the comforts and luxuries of life, in the arrangements of their dwellings, &c., on a scale which is seldom attempted by English settlers who come to the West Indies, not to remain permanently, but to return to Europe as soon as their business arrangements will permit. It is generally admitted, however, that the education and morals of the people of all classes are exceedingly low. Scarcely anything is known in the island in the form of religion but Roman Catholicism, and that of a low, bigoted type. The

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despotic influence of the priesthood and the prejudices of the people generally have hitherto thwarted the feeble efforts which have been made to introduce the pure light of the Gospel among them. Several years ago arrangements were made for the erection of an English church and the appointment of an Episcopal clergyman, with what results we have not heard, but we doubt whether anything has been attempted beyond providing religious services for the few government officials and others who profess to be protestants.

We nevertheless regard St. Lucia as a field of missionary labour worthy of the notice of the Paris Evangelical Missionary Society or that of any other kindred institution which could send French-speaking missionaries to it. The agents of the Wesleyan Missionary Society occupying prosperous stations in the neighbouring islands have often desired to labour in St. Lucia, and occasional visits have been made to it, but the way has never yet opened for the establishment of a permanent mission.

BARBADOES.

The island of Barbadoes, situated in lat. 13° 10′ N. and long. 19° 42′ W. is the most windward of the Windward group. In former times, before the introduction of steam navigation, it was generally the first land made in the western world by ships coming from Europe. In its history and general aspect it differs from most of the other islands in the West Indies. It is not mountainous and rugged, but low and undulating; and when approached by the mariner from the east it appears like a huge turtle floating on the sea. Barbadoes does not appear to have been visited by the enterprising Columbus or any of the Spanish navigators of his time. The honour of discovery in this case seems to have been reserved for the Portuguese, who are said to have landed on the island in the year 1600. These adventurers, however, formed no settlement upon it,

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neither did they take formal possession of the country, but merely put on shore a couple of swine and then passed on to other lands in search of gold. It is somewhat remarkable that when first discovered Barbadoes was, not only without inhabitants, but there appeared no visible indications of its ever having been previously visited by any human being. Subsequent observations, however, have led to the conclusion that it must have been inhabited, probably by a tribe of Caribs, at a remote period, as specimens of antique earthenware and other articles have been dug out of the ground at different times.

In the year 1605 an English ship, called the *Olive Branch*, when on her way from London to Surinam, touched at Barbadoes. The captain and a few of his men landed and took formal possession of the island in the name of 'James, king of England.' Having erected a cross, and carved an inscription on a tree, to commemorate their visit, they took their departure, and stood away for their destination. A few years afterwards another English ship, belonging to Sir William Courteen, when on her return from the Brazils, was driven to Barbadoes by stress of weather, and took shelter in the harbour now known as Carlisle Bay. On landing, the master and his men observed the memorial of the previous visit of their countrymen; and, on travelling a short distance inland, they found that the hogs put on shore by the Portuguese had multiplied to such a degree that the woods swarmed with them, affording an abundant supply of pork for the ship's company. This vessel carried home a favourable account of the island, and much interest was excited among persons who were meditating plans of colonisation in foreign lands.

In 1624 the enterprising Sir William Courteen collected about thirty persons who were willing to go out and attempt the formation of a British settlement in the island of Barbadoes. They were furnished with an ample supply

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of provisions, seeds, and agricultural implements; and on reaching their destination, towards the close of the year, they commenced clearing the land and building their houses on the shores of the little bay where Hole Town now stands. A person named William Dean was appointed governor of the little colony, and a pleasing measure of harmony and good feeling prevailed. The whole island was at that time thickly wooded, and it was with great difficulty and incessant toil that this hardy little band of adventurers felled the trees, planted the ground, and provided homes for themselves in this the land of their adoption. A few years later the infant colony was reinforced by the arrival of sixty-four emigrants from England, under the patronage of Lord Carlisle, who had obtained from King Charles I. a grant by patent of the whole island.

The emigrants from England who first settled in Barbadoes had not advanced far in the work of building, clearing, and planting before they felt the want of additional labourers. There were only two classes of people who seemed likely to endure incessant toil in a tropical climate—the Indians of America and the negroes of Africa. Undeterred by the failure of the Spaniards, they first tried the neighbouring continent, and succeeded in dragging a number of poor Caribs into abject slavery. As soon as the object of the frequent visits of the white men to their country became known to the natives, they mustered their forces, and when the cruel man-stealers returned to the coast they met with the most vigorous resistance. Several Europeans were killed, and the rest fled for their lives, some to their boats and others to the neighbouring forest.

The poor Indians, thus enslaved and forcibly brought to Barbadoes, never answered the purpose for which they were imported, but soon wasted away under the cruel and oppressive treatment of their tyrannical masters, in the

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same way as others had done in the Spanish colonies; and in the course of a few years there was not one left alive to tell the mournful story of their sufferings. The colonists next turned their attention to Africa; and as the horrid slave trade had then become an authorised system of traffic, the poor negroes were brought over to Barbadoes by hundreds and thousands; and they ultimately became far more numerous than the original settlers.

This being one of the oldest British colonies in the West Indies, and never having changed hands or been possessed by any other European power, it rapidly advanced to a state of unparallelled prosperity. As early as the year 1670 it could boast of a population of 157,000, one third of whom were whites and the remaining two thirds negro slaves and persons of colour. Considering the limited extent of the ground occupied (for Barbadoes is not much larger than the Isle of Wight), this is a higher state of population per square mile than can be found in Holland, China, or any other country most famous for numbers. Such was also the extent of the cultivation and the commerce carried on with England and other countries that constant employment was given to 100 vessels, averaging 150 tons each, to say nothing of other palpable and unmistakable evidences of progress.

The mention of the large proportion of white inhabitants in Barbadoes, as compared with those of other islands, reminds us of a curious practice which prevailed at an early period by which the European population was greatly increased. Poor persons in England who wished to emigrate but who had no means of paying their passage were imported at the expense of the planters, under indentures or engagements to serve for five years in repayment of the amount expended on their behalf. From all accounts this importation of poor whites to Barbadoes degenerated into a modified kind of slavery, as intimated by Ligon in the following extract: 'The population of the

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island is divided into three sorts of men; *viz.*, masters, servants, and slaves. The slaves and their absolute posterity, being subject to their masters for ever, are kept and preserved with greater care than the servants who are theirs but for five years, according to the law of the island; so that for the time the servants have the worse lives, for they are put to very hard labour, ill lodged, and their diet very slight.'

After giving an account of the treatment of the slaves, agreeing in the main with that which we have received from other sources, and with our own observations made upon the spot, the historian continues as follows: 'As for the usage of the servants, it is much as the master is merciful or cruel: those that are merciful treat their servants well, both in their meat, drink, and lodging, and give them such work as is not unfit for a Christian to do. But if the masters be cruel the servants have very wearisome and miserable lives. Upon the arrival of any ship that brings servants to the island the planters go aboard, and, having bought such of them as they like, send them with a guide to their plantations; and, being come, command them instantly to make their cabins, which not knowing how to do they are subject to much inconvenience and suffering.'

At length this cruel and inhumane system of importing poor whites under the name of 'servants' came to an end, as it was found that Europeans, however inured to hardship in their own country, could not bear up under the burning heat of a tropical sun and perform the arduous field labour which was required of them any more than the poor effeminate Indians who had passed away before them. When those who had already been imported became free, they struggled on through innumerable difficulties till they obtained homes of their own, on which they settled down and lived a tolerably comfortable and easy, but poverty-stricken, kind of life. In this condition

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we have seen hundreds of their descendants in after years, owning and cultivating a few acres of arid land around their cottages, appearing fairly respectable, but still poor, and priding themselves on their fair complexion, as compared with the black and coloured people around them, on whom they looked down with unpardonable prejudice, seeing they were equally intelligent and respectable with themselves.

With regard to the negro slaves brought from Africa from time to time, and their descendants, the case was different. Their lot as persons doomed to a life of hopeless bondage was hard enough; but they were accustomed to a tropical climate from their infancy, and adapted by nature to endure continuous toil in moderation, without suffering much inconvenience when fairly treated. And we are free to confess that the planters in Barbadoes treated their slaves with much more consideration than those of some of the other islands in which we have sojourned. Indeed, some instances of real kindness came under our notice, which might have served as an apology for the system of slavery itself, had we not been aware of the facts that the treatment of the slaves depended entirely on the disposition and will or caprice of their owners, that they could be bought and sold like cattle, and that they were frequently treated with great cruelty and unkindness when they fell into the hands of merciless masters. Hence our joy and gratitude when slavery came to an end, and was numbered among the things which are past and gone for ever.

The staple articles of produce cultivated and manufactured in Barbadoes for exportation are sugar and ginger, for the growth of which the soil is well adapted. It is in many places light and thin, with porous coral rock lying underneath, and frequently cropping up into sight, and it has been long since pronounced 'worn out;' but with skilful treatment, and the liberal application of

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artificial and other manures, it is astonishing what crops are produced in favourable seasons. The sugar of Barbadoes is moreover of superior quality, the dryness of the soil and climate, which is sometimes a drawback to the quantity, being in favour of the quality of the crop. Ground provisions and fruit of various kinds are also produced in ample quantities for home consumption; and every available rood of land, in whatever nook or corner situated, being carefully cultivated, there is no lack of the necessaries of life in ordinary seasons.

The general aspect of the country is of a pleasing character, especially when the canefields are verdant with the springing crop, and it bears a more striking resemblance to some of our British isles than any other place we have seen within the tropics. Indeed, it is often called, and not without cause, 'Little England.' Instead of the bold and romantic scenery which distinguishes most of the West India islands, we have in the interior of Barbadoes a gently undulating surface, presenting to view the agreeable variety of beautiful, sloping hills and fertile valleys. On the windward coast, however, the scenery is somewhat different. Bold and rugged acclivities rise from the shore to an elevation of about 100 feet each, and are separated from one another by terraces of half a mile in breadth, which are highly cultivated, and form a charming contrast to the barren, rocky precipices that intervene. Since the dense forests which once covered the island have disappeared, wood has become a scarce commodity, and it is found necessary to import it from other countries. The quantity of rain that used to fall annually is consequently diminished, to the occasional inconvenience of the planter, although long continued and distressing droughts are not very common. But these drawbacks are amply compensated as regards the improvement of the climate. The lands having been laid open, the breeze circulates without obstruction, stagnant vapours are prevented, and

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the air is rendered pure and wholesome. Barbadoes may now be regarded as one of the most pleasant and healthy islands in the West Indies.

The buildings connected with the respective estates are generally good and substantial, being erected so as to resist the fury of the storms, which at certain seasons of the year sometimes sweep across the country. The cultivated fields are laid out with considerable taste, and are frequently divided with rows of cocoanut and other trees, with the busy windmill in the distance, presenting to the view a prospect truly delightful. For those who are in circumstances to avoid the heat of the noonday sun, and to take exercise in moderation, a residence in Barbadoes is far from disagreeable.

Our limited space does not admit of our entering into the *minutiæ* of scientific research; but we have reason to believe from what we have observed when resident in the country that Barbadoes offers a fine field for the researches of the naturalist. The summits of the hills, being covered with a thin soil thickly imbedded with sea shells, bear evident marks of a marine origin, and numerous valuable fossils have at different times been collected. In the animal kingdom there are neither quadrupeds nor birds worthy of notice. Monkeys and racoons were formerly numerous, but since the clearing of the forests they have totally disappeared. Snakes and lizards are found in great variety and abundance. At first these reptiles are very annoying to strangers, as they sometimes find their way into dwelling houses, but they are generally harmless and soon cease to be objects of terror. The polypus is found here in great perfection, and various kinds of fish are caught along the shore. Some remarkable wells of tar-water have been discovered, and a small pool at the bottom of a glen in Turner's Hall Wood emits a volume of inflammable gas. These with a few other natural curiosities are worthy of a careful scientific examination. The

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island is almost destitute of rivers, properly so called, but there are several small streams and rivulets in different parts of the country. A tolerable supply of water is, however, obtained from numerous spring wells, and from tanks and reservoirs which are filled during the rainy season.

The towns and villages of Barbadoes are worthy of a passing notice. Bridgetown, the capital of the colony, is an extensive city with a population of upwards of 20,000. The dwelling houses, stores, and public offices are built chiefly of stone, and many of them are handsome structures. The streets are rather narrow, crooked, and irregular in their formation, and the houses are too closely packed together, after the English style, for health and comfort in a tropical climate. Many of the merchants and government officials have commodious residences in the suburbs of the city, with pleasure grounds and gardens beautifully laid out. The government house, about a mile from Bridgetown, is a splendid mansion, and St. James' Barracks, about the same distance in another direction, are commodious and elegant buildings. Fontabelle and Hastings are beautiful suburban villages bordering on the sea, and of late years have become fashionable watering places, possessing every convenience of sea bathing as well as many pleasant, cool, and airy residences. Speight's Town, Hole Town, Oistin Town, and Bath are mere villages, notwithstanding their high-sounding names and the undoubted increase of the population of most of them since the era of emancipation.

Barbadoes has had many hindrances and drawbacks to its prosperity at different times in the shape of political agitation, hurricanes, and conflagrations, all of which have been surmounted in a manner truly creditable to the inhabitants. One of these hurricanes, which the present writer witnessed on September 3rd, 1835, will never be forgotten by him, as his own station and a great portion of the island were laid in ruins. A few years afterwards

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a part of Bridgetown, which had risen from the ruins occasioned by the storm, was destroyed by fire, the effects of which are, however, rapidly disappearing, although the locality is still known as the 'burnt district.'

But it is time to turn our attention to the character and condition of the population of Barbadoes and the means which have been employed for their elevation and improvement. It has always been of the same mixed description as that which we find in the West Indies generally, consisting of whites, negro slaves and their descendants, together with a considerable number of respectable and intelligent coloured persons. It is generally acknowledged that the inhabitants of all classes were in a fearful state of spiritual destitution at an early period, scarcely anything being done by the government to provide the means of religious instruction for the whites and free people of colour, much less for the poor slaves, who were entirely neglected.

The island was divided into eleven parishes, it is true; but they were often parishes without priests, and the churches which were erected at the expense of the public were seldom opened for divine worship. The parish priests were, not only few in number, but they were too frequently the reverse of faithful ministers. Of late years it has been somewhat different, however; and we are free to confess that we have known some clergymen of the Episcopal Church in Barbadoes who have been truly evangelical in their character and in 'labours more abundant.' In the parish of St. John, about twelve miles from Bridgetown, there is a college endowed with a large estate, formerly producing £3000 per annum. This was the gift of Mr. Codrington, previously named as a Christian philanthropist in connection with other islands. It is situated in a beautiful and picturesque valley, and when viewed from the neighbouring hills it presents a pleasing object to the eye, and gives effect to the surround-

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ing scenery. A proper application of the munificent bequests of the benevolent donor might be made a great blessing to the island, but it is alleged by those who profess to know that the funds are administered in a manner not in strict accordance with the original intention.

It is to European missionary societies and to philanthropists of nonconforming Churches that Barbadoes, in common with other islands in the West Indies, has been more particularly indebted for the means of religious instruction. At an early period a few pious Quakers, who had settled in the island, being influenced by feelings of pity and compassion for the poor slaves, began to teach some of them a knowledge of the true God and the way of salvation. This humble effort to do good met with decided opposition from the ruling powers and the resident clergy, and a law was passed prohibiting the negroes from attending any of their meetings.

The same act which forbade the negroes attending the Quaker meetings contained a clause prohibiting dissenters from establishing schools in the island or giving instruction to the people in any way. The humble and unassuming class of religionists, against whom these persecuting measures were chiefly directed, have long since disappeared from the colony, and the spot of ground on which their 'meeting house' once stood is now pointed out to the visitor as an interesting relic of past history.

In the year 1765 two Moravian missionaries were sent to Barbadoes, one of whom died soon after his arrival and the other, seduced by the love of the world, abandoned the mission and entered into business. A third was soon afterwards sent to occupy the vacant station, but he had scarcely entered upon his work when he was cut off by fever, and the island was once more left without a missionary. Unwilling to relinquish the enterprise, about two years afterwards the Moravian Missionary Society sent out Mr. Bruckshaw, who was ere long joined by Mr.

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Bennett, from America, and others. For some time the united labours of these zealous servants of God were crowned with a fair measure of success, but on the death of Mr. Bennett, in 1771, and the removal of Mr. Bruckshaw to Antigua, the mission began to decline, and continued in a languishing state for several years. After passing through various vicissitudes, a measure of prosperity was again realised; and of late years the 'brethren,' strengthened by the arrival of additional missionaries, have pursued their useful labours with a cheering measure of success. Interesting stations have been established in Bridgetown, Sharon, and Mount Tabor. In connection with these stations, according to their last report, the Moravian Missionary Society have four missionaries, 984 Church members, 416 scholars, and 2350 attendants on public worship.

The Wesleyan Missionary Society commenced its labours in Barbadoes on December 4th, 1788, when Dr. Coke arrived there with the Rev. B. Pearce, who had been appointed to commence the mission. In this as in many other instances the way had been prepared by a kind and gracious Providence. A few pious Methodist soldiers had previously arrived from Ireland, and were patronised in their efforts to do good by Mr. Button, a merchant in Bridgetown, who generously allowed them the use of a large unoccupied store or warehouse in which to hold their meetings. These zealous sons of 'Green Erin' hailed the arrival of the missionaries with gratitude and joy, the more so because some of them had been personally acquainted with Mr. Pearce before they left their native land. On the following evening Dr. Coke preached in the soldiers' humble house of prayer to an overflowing congregation. He then took his departure to inspect the work in other islands, and Mr. Pearce was left to pursue his missionary labours alone, with fair prospects of success, both in town and country.

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About two years afterwards Dr. Coke again visited Barbadoes, when he found that a spirit of persecution had been awakened, and that the worship of God, as conducted by the missionary, had been repeatedly disturbed by a ruthless mob and his dwelling house assailed by the ribald multitude. Notwithstanding these and other hindrances to the progress of the work, a chapel had been erected, which would seat 700 persons; and when the opposition subsided somewhat the missionary persevered in his humble labours, encouraged by the brief visit of the devoted doctor.

On November 26th, 1791, the Rev. John Kingston arrived from England to labour in Barbadoes, in conjunction with the Rev. Matthew Lumb, who had succeeded Mr. Pearce. Being encouraged by a few friendly planters in the country, the missionaries gladly embraced the opportunity of preaching to the slaves on several estates which were thrown open to them; but they still continued to complain in their communications that the results were comparatively slender. On December 12th, 1792, the Rev. A. Bishop arrived from America, and the following month Mr. Kingston removed to Nevis. In August, 1794, the Rev. D. Graham, who had come a short time before to strengthen the mission, died of yellow fever; and a few days afterwards intelligence was received of the death of Mr. Pearce, of the same malady, on board a ship, when on his way to Barbadoes from Grenada, where he had been on a missionary visit. After the removal of the Rev. James Alexander, in 1798, the island remained without a missionary for a whole year.

Thus was the infant station tried in various ways, so that on the arrival of the Rev. Isaac Bradnock, in 1804, he was obliged to give a very gloomy account of the state of the work. A further bereavement occurred in 1807 by the sudden death of the Rev. Mr. Robinson, the only missionary at that time in the island; so that the people

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were once more left as 'sheep having no shepherd.' Whilst the station was thus deprived of the services of a regular minister the members of society were kept together, and divine worship was conducted by Mr. Beck, an old disciple of blessed memory. He was occasionally assisted in his humble efforts to do good by Mr. Chapman, of St. George's (at whose house Mr. Robinson died), and by Mr. Brown, of Christchurch, another devoted Christian of those times. During the years which intervened the station was sometimes occupied by a missionary and sometimes left vacant, just as the necessities of other islands presented stronger claims. Hence it is not surprising that the cause languished, and that in 1811 there were only thirty members in society; namely, eleven whites, thirteen free persons of colour, and six slaves.

After remaining vacant for some time the mission was recommenced in 1818 under circumstances of more than ordinary interest, to the great joy of the few timid members, who had been kept together by the faithful leaders as before. One morning while the people were assembled at their five o'clock prayer meeting, and Mr. Beck was beseeching the Lord to remember them in mercy and send them a pastor, a sailor entered the chapel and announced the arrival of a missionary! And before they separated the Rev. Moses Rayner, who had just landed, made his appearance among them. The spirit of persecution having somewhat abated, the work now assumed a more promising aspect; and in the course of the following year a new and more commodious chapel was erected, towards which several of the principal inhabitants subscribed liberally.

It was now considered desirable once more to appoint a second missionary to Barbadoes that the station might have a fair trial under the improved tone of public feeling towards the enterprise. In 1820 the Rev. W. J. Shrewsbury and W. Larcum were on the ground, and in a united communication to the missionary committee in London

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they wrote as follows: 'Our prospects at present cannot be deemed flattering, but they are certainly brightening, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday mornings our chapel is thronged, and multitudes crowd about the door. Besides our labours in Bridgetown we have three estates in the country, where we preach once a fortnight. The proprietors (one of whom is a member of the house of assembly) are firm friends to the mission, and have promised to use all their influence with other gentlemen of the colony to induce them to permit us to instruct their negroes.' This account was followed by others still more encouraging, reporting the accession of a considerable number of new members to the Church, as well as the formation of an 'Auxiliary Missionary Society' for the island, which was expected to produce not less than £50 per annum to aid in the spread of the Gospel.

This prosperous and promising state of things was, however, but of short duration. A fearful storm of persecution was gathering, and ere long it burst upon the head of the poor missionary with awful violence. Mr. Shrewsbury, who by this time had been left alone on the station, was abused by the public press, openly insulted in the streets, and repeatedly interrupted whilst engaged in the public worship of God. On October 5th, 1822, the congregation was not only molested, but the chapel was assailed with showers of stones and other offensive missiles; and so strong was public feeling in favour of the delinquents that no hope of redress could be entertained. On the following sabbath the assault was renewed with still greater violence; and in the midst of the general tumult the missionary preached with much earnestness from 1 Corinthians i. 22—24, and thus closed his ministry in Barbadoes, as it proved to be his last opportunity of addressing the people. On the 19th there was no service in the chapel in consequence of the governor's declared

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inability to protect the persecuted missionary in the discharge of his duty; and a multitude of lawless persons, previously organised for the purpose, were suffered completely to demolish the building, together with the mission house and furniture, without the least attempt being made to check them, either by the civil or military authorities.

During these disgraceful proceedings Mr. and Mrs. Shrewsbury were exposed to the most imminent personal danger, but they providentially escaped on board a small vessel during the night and sailed for St. Vincent's. When the mischief was done the governor of Barbadoes seemed to awake to a sense of his responsibility, and issued a proclamation offering a reward of £100 for the conviction of the offenders. Such was the unparallelled effrontery of the rioters that they immediately printed and circulated a *counter proclamation*, threatening that any person who came forward to impeach one of them should receive merited punishment, stating also that no conviction could be obtained so long as the parties concerned were true to themselves, and declaring that the chapel was destroyed, not by the rabble, but by '*gentlemen of the first respectability.*'

The alleged cause of the daring outrage in which the spirit of persecution in Barbadoes finally culminated was a certain letter which the missionary had written to the committee in London soon after his arrival in the island, setting forth the fearfully demoralised state of the colonists and the need which existed of a faithful Gospel ministry among them; but the real cause was the desperate wickedness of the human heart, and the fact that the success of the mission was likely to interfere with the worldly pleasures and sensual gratifications in which the people were wont to indulge, as well as with the cherished institution of slavery. After the departure of the missionary the members of society in Bridgetown con-

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tinued to meet together at the house of Mrs. Ann Gill, a pious coloured leader, who watched over them with a mother's care. Whilst assembled in their little meetings they were often threatened with renewed acts of violence, and Mrs. Gill was twice cited to appear before the court of grand sessions to answer for holding what were alleged to be illegal meetings in her house; but the Lord delivered her and her little flock from the wrath of their enemies, and they calmly waited for the return of better days.

When the conduct of the colonists was brought before the British parliament it called forth a warm and indignant condemnation of the disgraceful outrage; but nothing was effectually done either for the future protection of the mission or the conviction and punishment of the offenders. The latter, however, though they evaded the law of man, did not escape the justice of God; for it is a notorious fact that the men who had taken the most prominent part in the destruction of the Wesleyan chapel in Barbadoes gradually withered away and died one after another under the blight of His displeasure in a manner truly admonitory to evil doers, reminding one of the solemn declaration of an inspired writer, '*Verily, there is a God that judgeth in the earth.*'

The friends of the society having contributed liberally towards the rebuilding of the chapel and mission premises, it was resolved to attempt the re-establishment of the mission in Barbadoes; and the delicate and difficult task was confided to the Rev. Moses Rayner, who had previously laboured in the island. He arrived in Carlisle Bay in 1825; but after a lengthened correspondence with the governor of the colony important considerations prevented his landing at that time, and he returned to St. Vincent's. In the course of the following year, however, when public excitement had in a measure subsided, he made another effort to carry out the instructions of the committee, which was happily successful. The chapel

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and mission house in James Street were rebuilt; and as the government authorities now seemed disposed to extend the protection of the law to the despised Methodists the public worship of God was again celebrated under circumstances which afforded some hope of success.

From this time the mission in Barbadoes continued steadily to advance, and all outward opposition died away. On the arrival of the present writer in Barbadoes, in 1835, the mission was just recovering from the effects of a dreadful hurricane which had desolated the island a few years before. The spirit of persecution had subsided, and everything seemed hopeful and promising. The number of Church members connected with our respective stations was 587, and thenceforth additions were constantly being made both to the congregations and societies. It was the period of the people's transition from slavery to entire freedom, and our time was much occupied in establishing day schools for the children and night schools for the apprenticed labourers, with a view to raise them to a higher state of education, that they might be better prepared for their new position on their full emancipation. With the blessing of God upon these and other efforts in connection with the faithful preaching of the Gospel we were favoured to see a cheering measure of prosperity. The success of the enterprise was largely indebted to the influence and benevolence of W. Reece, Esq., who supported the cause in various ways in the most praiseworthy manner.

In after years the work of the mission was extended to almost every part of the island, and Methodism became as much honoured and respected in Barbadoes as it had once been despised and persecuted. In addition to the commodious chapels at *James Street* and *Bethel*, in *Bridgetown*, others were built and stations established at *Speight's Town*, *Hole Town*, *Scotland*, *Providence*, *Ebenezer*, *Dalkeith*, *Beulah*, *Shrewsbury*, *Bethany*, *Selah*, *Payne's Bay*, and

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Belmont. Some of the chapels would seat 1000 people, and they were generally well attended both on sabbath days and week nights, and the Wesleyan Missionary Society had no mission in the West Indies nor perhaps in any other part of the world more prosperous than the one in Barbadoes, notwithstanding its early struggles for existence.

In 1854 the island was visited with the fearful scourge of cholera, and in the course of a few weeks about 20,000 persons were carried away by death. Among those who fell victims to the disease was the Rev. William Bannister, the honoured superintendent of the mission, and a lovely little daughter, besides a large number of local preachers, leaders, and members of the Wesleyan Church. This was a severe blow to the mission, and to the island generally; but in the course of a few years they recovered from the shock, and prosperity was again experienced. The following are the statistics of the five Wesleyan circuits into which the island of Barbadoes is now divided according to the last returns: Number of chapels, 16; other preaching places, 3; missionaries, 6; local preachers, 26; Church members, 2054; scholars, 2342; attendants on public worship, 14,860.

ST. VINCENT'S.

The island of St. Vincent is situated about eighty miles to the leeward of Barbadoes, in lat. 13° N. and long. 61° W., and is said to be twenty-five miles long and eighteen broad. It was discovered by Columbus on January 23rd, 1498, the day dedicated to St. Vincent in the Romish calendar—hence its name—but for some cause unknown to us it appears to have been overlooked or neglected by European adventurers for many years after other West India islands had been colonised. In consequence of its being thus left in its native wildness it became a place of refuge for the poor, persecuted Indians,

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generally called Caribs, who fled from the presence of the cruel Spaniards. For this purpose it was peculiarly adapted by its rugged mountains, numerous rivers, and fertile valleys. The tall, majestic trees which were to be found in every direction afforded suitable materials for native canoes; and the shores abounded with excellent fish, which, with other facilities, tended to attract a numerous population of the aborigines from the neighbouring islands. At an early period the number of the inhabitants was increased by the arrival of a race of Africans, the origin of which has never been correctly ascertained. They were probably a cargo of negro slaves, wrecked upon the coast, and who, on escaping to shore, were kindly received by the Indians and treated as brethren. In the course of time these strangers so far mixed with the real aborigines as to obliterate in a great measure their original national characteristics; but their descendants, nevertheless, formed a distinct tribe, called the *black* Caribs, while the others were known as the *red* Caribs. These two tribes occupied separate tracts of land and frequently waged war with each other.

In 1719 the French of Martinique, availing themselves of this difference between the native tribes, fitted out an expedition, professedly to assist the red Caribs in their wars with their sable brethren, but in reality to take possession of the island for themselves. On their arrival they found the two tribes of Caribs had made peace and were unwilling to act against each other as before; and regarding the French as their common enemies, they united to drive them from their shores. In this they were successful; and being once more left to themselves, they continued to enjoy their island home a little longer without being molested by the pale-faced invaders. What the French could not do by force they ultimately effected by cunning, for a few years afterwards they succeeded in forming a small settlement in St. Vincent's with the

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consent of the black Caribs, who were at that time the stronger party; and the colonists were ere long increased in number by arrivals both from Europe and the neighbouring islands.

The island had been in the hands of the French and Caribs conjointly about twenty years when it was captured by the British, and it was confirmed to us at the peace made between England and France in 1763. At this time the colony numbered 800 whites and 3000 negro slaves, who had been imported to till the ground, when it was found that the native Caribs could not be reduced to servile bondage. After this change in the government the settlement received a large accession of planters from North America and the British islands of Barbadoes and Antigua; and prosperity and success were confidently anticipated.

In 1771, when cultivation was rapidly extending on the leeward side of the island, the British attempted to take possession of certain lands beyond the river Yamboo, which had hitherto been claimed by the Caribs, who occupied the windward district. They met with determined resistance; and thus commenced the first of a series of Carib wars which proved very injurious to the planters in that locality and to the interests of the colony generally. It was not long, however, before the natives were, in this instance, subdued; and articles of peace were signed by both parties, securing to the Caribs a large tract of the best land in the island in the district of Grand Sable, which has ever since been known as the 'Carib country.'

But these 'articles' were wantonly violated by the faithless Caribs, who, in 1779, aided by the French, attacked the island, which was then in a very weak and defenceless state, and gained possession of it without the loss of a man. The colony on this occasion remained in the possession of the French for four years. In 1783, in consequence of a definite treaty of peace between the

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courts of London and Paris, St. Vincent's was once more restored to the English; and it has ever since continued in our possession.

The colony was just recovering from the effects of the invasion mentioned above when in 1798 the Caribs again rose in rebellion; and in connection with a large party of French revolutionists from Martinique made another attempt to take possession of the island, having resolved to put all the English to death. This was the commencement of a war of the most serious character, which continued for several months, and was attended with the loss of many valuable lives and the destruction of a large amount of property. The united armies of French and Caribs laid waste the whole country; and such were their number and power that they repeatedly possessed themselves of every important post in the rural districts, the English being confined to Kingstown, the capital of the colony, and hemmed in on every side. On the arrival of reinforcements, however, a vigorous and successful effort was made by the British to recover lost ground, and the enemy was completely routed and driven back with great loss in every direction. Most of the French who survived were taken prisoners of war; and as no more confidence could be placed in the faithless Caribs most of them were removed from the island and conveyed first to Baliseau and afterwards to Honduras Bay, where their descendants still exist as a distinct and separate race of people. The few who remained in St. Vincent's, about 400 in number, were placed under strict supervision and confined to the windward part of the island.

On the restoration of peace to the land the planters and merchants addressed themselves to their respective callings with renewed diligence and vigour, and the colony was soon favoured with a cheering measure of agricultural and commercial prosperity. Extensive tracts of virgin land in the well watered valleys and on the slopes of the

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mountains were brought under profitable cultivation, substantial buildings were erected on the respective estates, and an extensive traffic was carried on with England and other countries. In the meantime the population was rapidly increased by the arrival of additional settlers from the mother country and the introduction of additional negro slaves from the coast of Africa.

The topographical aspect of the interior of the island bears a striking resemblance to that of the coast, to which reference has been already made. It is generally rugged and mountainous, with here and there a fertile valley; and the scenery is everywhere of a bold and romantic character. The cultivation is chiefly confined to a few fertile valleys and a narrow belt of land, varying from one to two miles broad, and extending along the margin of the sea nearly round the island, while the towering mountains in the centre are left to their native wildness. The whole country is watered by numerous rivers, which, not only tend to fertilise the beautiful valleys through which they flow, but are also made available for the water mills employed in the manufacture of sugar, rum, molasses, and arrowroot, now the staple articles of produce for export. The roads are narrow and hilly, and are not therefore well adapted for wheel vehicles. Of late years they have been kept in tolerable repair, so that travelling on horseback, the method generally adopted by both ladies and gentlemen, has been rendered comparatively easy.

Like many of the other West India islands, St. Vincent's is evidently of volcanic origin; and one of the most striking objects in its outline, as seen from a distance, is the Soufrière, or burning mountain, the highest and most northern pinnacle of the lofty chain, which rises to an elevation of about 3000 feet above the level of the sea. It is chiefly remarkable for the eruption of its volcano in the year 1812, when the lofty eminence was enveloped in flames, and when the liquid lava flowed in streams through

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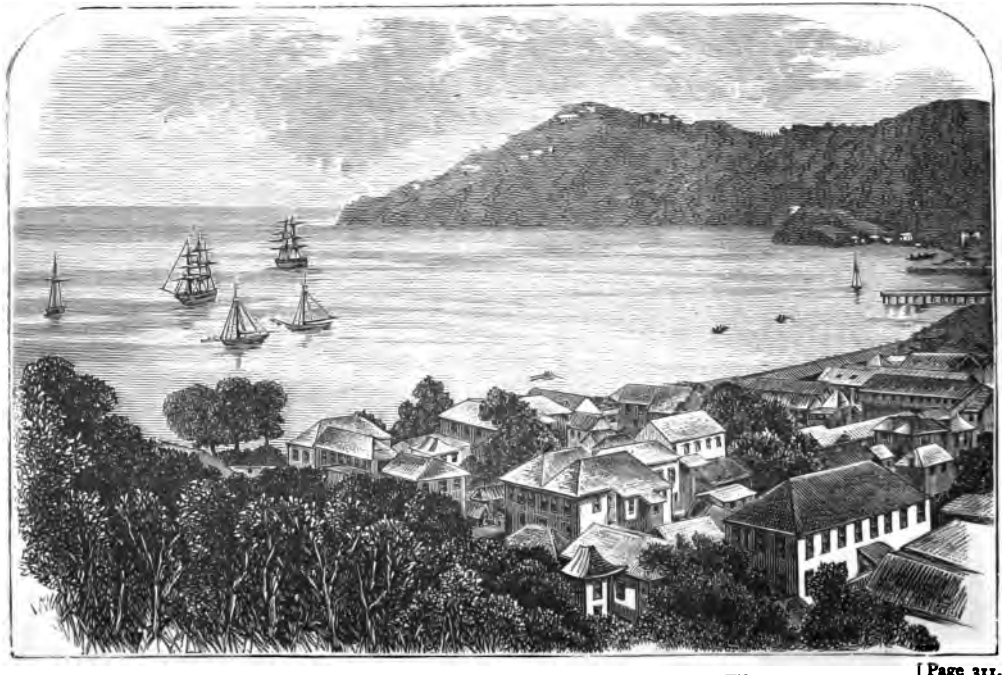

KINGSTOWN BAY AND FORT CHARLOTTE, ST. VINCENT'S.

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the rocky ravines towards the sea, doing great damage to the cultivated grounds below. The effects of this awful catastrophe were clearly visible when the present writer visited the locality in 1844 and heard the touching story of the explosion from some of the aged residents.

The towns and villages of St. Vincent's are not numerous, or remarkable for anything in particular, as compared with those of other West India colonies. Kingstown, the capital, lies in the bottom of a splendid amphitheatre of mountains, on the margin of a deep bay, which forms a splendid harbour, and is strongly fortified. The town consists chiefly of two streets, which run parallel with each other, some of the houses being built of stone and others of wood. The courthouse and Wesleyan chapel are substantial and elegant buildings. The English church is also a solid structure, but is not distinguished for its architectural beauty, although it is said to have cost £42,000. The other places of worship, a Scotch church and a Roman Catholic chapel, are plain buildings, but well adapted for the small congregations which assemble in them. The government house, about a mile from town, is an elegant mansion, and stands in a beautiful situation, embowered in perpetual verdure with a commanding view of Kingstown and its commodious port, as well as of Fort Charlotte on the one hand and Sion Hill on the other. The population of the town, including its immediate suburbs, is estimated at about 6000, and is of the same mixed character as that which is found in the West Indies generally.

New Edinburgh is a beautiful suburban village, near to Kingstown, on the road to Fort Charlotte, and contains a number of good houses, occupied chiefly by merchants and government officers, who have offices or places of business in the town. Calliaqua and Georgetown, to the windward of the capital, and Layou, Barowalie, and Châteaubellair, to the leeward, are considerable villages and centres

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of large populations, with their mercantile stores, dwelling houses, and wharves for shipping produce. Other villages of minor importance have sprung up of late years, since the era of emancipation, which with their neat cottages and places of worship present to the view of the traveller pleasant objects in the landscape. Indeed, almost every plantation has its negro village, with a population of 200 or 300 labourers.

The population of the entire island amounts to about 30,000, the principal portion of which are of African descent—some of pure negro blood, formerly slaves or their descendants, and others persons of colour. There are, however, a few Europeans, chiefly English, with a sprinkling of Scotch, French, and Portuguese. No people could be more demoralised than were the inhabitants of St. Vincent's, both bond and free, towards the close of the eighteenth century, when they first attracted the notice of the friends of missions in England. Their condition was, if possible, rendered still worse by the frequent importation of cargoes of negro slaves direct from Africa, who brought with them all their heathenish and superstitious practices. Honourable marriage was scarcely known, and Sunday was the common market day for all classes—the only day, in fact, which was allowed the poor slaves for their own use either for work, traffic, or pleasure. The desecration of the sabbath by high and low, rich and poor was associated with open and unblushing immorality of various kinds, and the entire colony was almost destitute of the very forms of religion. The island had been divided into five parishes, it is true; but there was not a church in any one of them. The only place of worship which had ever been erected in the island was destroyed by a hurricane in 1780, and many years elapsed before it was rebuilt. During all this time there was but one clergyman for the whole colony, and he officiated in the courthouse in Kingstown for the benefit of a few whites, the poor negro

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slaves and free persons of colour being left totally unprovided for.

Such was the spiritual destitution of the inhabitants of this interesting island when on Tuesday, January 9th, 1787, a schooner entered Kingstown Bay, the arrival of which was destined, in the order of Divine providence, to mark the commencement of a moral revolution such as has scarcely been equalled and perhaps never surpassed in any place since the days of the apostles. The vessel was from Antigua, and shortly after she came to anchor there were seen landing from her a gentleman of small stature, of clerical appearance, and bland, open countenance, accompanied by three other persons, all of whom were evidently strangers. These were the celebrated Dr. Coke and the Rev. Messrs. Baxter, Clarke, and Hammett, of the Wesleyan Missionary Society, who had come to proclaim the good news of salvation to all who were willing to hear and to ascertain if there was any opening for the permanent establishment of a Gospel ministry among the people. In this as in many other instances Divine providence cleared the way before the messengers of mercy, and a great and good work was immediately commenced. They were introduced to a Mr. Claxton, who had heard the Gospel in Antigua, who gave them a cordial welcome, and in whose house the zealous doctor preached the same evening to an attentive congregation.

The kind reception with which the missionaries met was regarded by them as a token for good; and the next day they proceeded into the country on a visit to a Mr. M. Chapman, to whom they had been referred, and to wait upon another gentleman, to whom they had a letter of introduction. They held an interesting religious service in the large hall of Mr. Chapman and then proceeded on their journey, much encouraged by the favourable prospects which were opening up before them. Wherever they went they were received with that kindness and

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hospitality for which the West India planters have always been remarkable when favourably impressed with the character and object of their visitors.

On the return of the missionaries to Kingstown, after an absence of two or three days, they found that Mr. Claxton had actually engaged a large unoccupied warehouse, which he had fitted up as a chapel, and that he had also provided suitable accommodation for Mr. Clarke, who was appointed to remain and labour in the island.

Having so far accomplished the object of their visit, Dr. Coke, Mr. Baxter, and Mr. Hammett took their departure for the island of Dominica, and Mr. Clarke was left to pursue his labours alone. In the course of the following year, however, so rapidly had the work of God extended that one missionary was quite unable to meet the demands which were made upon him for ministerial service in various directions, and Mr. Baxter was instructed to remove from Antigua to St. Vincent's to meet the emergency. The united labours of the two devoted men of God were greatly blessed in the conversion of sinners to a saving knowledge of the truth.

Nothing particular occurred during the following year; but towards the close of 1799 Dr. Coke once more landed in Kingstown, in company with the Rev. Mr. Werrill from Ireland. It was evening, and they proceeded at once to the chapel, which they found filled with devout worshippers. By this time the original place of worship had become too small, and the missionaries had secured a more commodious preaching room, formerly occupied by the Roman Catholics. Here the zealous doctor preached with much enlargement of heart and then proceeded on his tour among the islands, leaving the missionaries in St. Vincent's to prosecute their beloved work of preaching the Gospel to the poor slaves, several hundreds of whom had now been converted and happily united in Church fellowship.

Hitherto nothing had occurred to retard the progress

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of the work of God on this prosperous and promising station, but it was now to undergo a severe trial. The planters seem all at once to have discovered the fact that the free promulgation of the Gospel among the negroes might ultimately interfere with the existing system of slavery; and a plan of persecution was organised which, for determined violence, cruelty, and cunning, has scarcely a parallel in the history of missions. Effectually to put a stop to the preaching of the missionaries a law was enacted forbidding any one to preach in the colony without a license; and to prevent unnecessary applications it was distinctly stated that no person would be eligible for a license till he had been resident in the island *twelve months*. The authorities knew very well that this enactment would effectually militate against the itinerant system of the Wesleyan Methodist Connexion, and it was framed accordingly, Wesleyans being the only missionaries labouring in the colony. This malicious and persecuting law passed by the house of assembly, most of the members of which were planters, was strengthened and guarded with penal sanctions of a most stringent character. The progress of its operative penalties consisted of three stages, commencing with oppression and ending in blood. For the *first* offence the punishment was to be a *fine* of ten johannes (£18), or imprisonment for not more than ninety days or less than thirty; for the *second* offence, such CORPORAL PUNISHMENT as the court should think proper to inflict and BANISHMENT from the colony; and *lastly*, if the offender dared to return to the island in violation of this cruel enactment he was to be put to DEATH.

We can readily imagine the passing of such a law as this in the days of Nero, Caligula, or Domitian; but it is scarcely credible that such a law should have been enacted in a British colony at the close of the eighteenth century. It is nevertheless a fact, for the present writer has seen it

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as it stood unrepealed on the statute books of St. Vincent's at the time he was resident in the island in 1837.

Under such trying circumstances the inquiry naturally arises, What did the missionaries do? They acted just as the apostles did in their day when opposed by wicked and unreasonable men. With the courage of their convictions as to Christian duty they said: 'Shall we obey God or man?' and on the following sabbath after the passing of the obnoxious enactment the Rev. Matthew Lumb, the resident missionary in Kingstown, preached in the Wesleyan chapel as usual. For this alleged breach of the law he was apprehended and forthwith dragged to prison. But some good ultimately resulted from this apparently untoward event. Hundreds of people followed their beloved minister along the street with tears and lamentations, and the popular excitement was such that the government authorities called out the military to guard the gaol and to prevent the reverend prisoner from being forcibly liberated by the indignant populace. While the soldiers stood with fixed bayonets at the entrance of the prison there came a poor old blind woman, inquiring for her 'dear massa minister.' The hearts of the men on guard were touched with pity, and they said to one another, 'Let the poor old blind woman pass: what harm can she do?' Thus she was permitted to enter the gate. On reaching the prison she groped along the wall till she found the iron-grated window of the missionary's cell, and, putting up her face to it, she exclaimed: 'Dear massa minister, God bless you! Keep heart, massa! So dem put good people in prison long time ago. Neber mind, massa; all we go pray for you.' The persecuted missionary afterward declared that these words of the poor blind woman were as balm to his wounded spirit, and that he resolved to cast himself afresh on the promises of Jehovah.

When the tumult had in a measure subsided, and the

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soldiers had returned to the barracks, several of the people who lingered about were permitted to approach the prison window, when the imprisoned missionary presented himself and actually repeated the crime for which he had been incarcerated by speaking to them of Christ and His salvation. Among the crowd there assembled stood a poor black woman, named Mary Richardson, who thus heard the Gospel for the first time. The word came with power to her heart. She went home and wept and prayed under a sense of sin and sought the Lord till she found Him, to the joy of her soul. Many years afterwards, when the present writer was labouring as a missionary in St. Vincent's, this good woman sickened and died, and in her latest moments she thanked God that ever she heard the imprisoned missionary preach the Gospel through the iron grating of the prison window in Kingstown; 'for that,' said she, 'was the word which came to my heart.'

On January 26th, 1793, Dr. Coke arrived at St. Vincent's from St. Kitt's, having heard of the persecution and imprisonment of Mr. Lumb. He proceeded at once to the Kingstown jail, where he found his friend confined with a common malefactor. He afforded him all the aid and consolation in his power, and after some time the missionary was released from his confinement; but he was required to quit the island without the opportunity of preaching once more to his beloved people. Such was the rigour with which this cruel colonial law was enforced pending the sanction of imperial authority.

On his return to England in the month of August Dr. Coke hastened to lay before the home government the despotic proceedings of the house of assembly in St. Vincent's. He obtained an interview with the Rt. Hon. Henry Dundas, secretary of state for the colonies, and ere long he received from his lordship the welcome assurance that '*his majesty in council had been graciously pleased to disannul the act of the assembly of St. Vincent's which*

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banished the missionaries from the island, and that his majesty's pleasure would be notified to the governor by the first packet that sailed for the West Indies.'

Thus was the threatening danger to the very existence of the Wesleyan mission in St. Vincent's averted, and the door of usefulness once more thrown open to the missionaries. The Revs. Thomas Owen and James Alexander were forthwith appointed to recommence the work, and they hastened to their new sphere of labour with alacrity and joy. On their arrival they found, as might have been expected, that the people were in many places scattered, but in some instances those who had been enrolled as members of society had kept up their meetings for worship and religious exercises during the time that they had been deprived of a Gospel ministry in the most praiseworthy manner. The power of the persecutors having been broken, the re-establishment of the mission was hailed with joy by all classes of the community, and the missionaries were soon favoured to witness a pleasing measure of prosperity. In the year 1800 the work had so far progressed that the number of Church members connected with the respective stations was reported as amounting to 2000.

In succeeding years the missionaries continued to labour with great success, multitudes of sinners being won for Christ and prosperous societies established in various parts of the island. Almost every village had its little sanctuary, and on scores of estates the Gospel was faithfully preached and the people diligently instructed and catechised at every available opportunity. Henceforth there was no open organised opposition to the Gospel, but the difficulties arising from the system of slavery were still painfully felt by the missionaries and their affectionate people, and their faith and patience were frequently put to the severest test. Although generally treated with more humanity in St. Vincent's than in some other colonies,

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the slaves were still liable to severe floggings, and they could not go from the plantations to which they belonged on any account, not even to a place of worship, without a written pass, which was frequently withheld for the most trifling cause at the whim of the manager or overseer, to the serious injury of our religious meetings and the moral interests of the people. There was also still in existence, till a late period, the abominable Sunday market with its numerous attendant evils, to say nothing about the prevailing immorality so largely countenanced by the white inhabitants.

At length the time came when, in the order of Divine providence, the hindrances just alluded to were to be swept away; and great was the joy of the missionaries, in common with every true friend of the African race, when the united voice of the British nation demanded the emancipation of the slaves, and when the grand object was accomplished at such a noble sacrifice as £20,000,000 sterling as compensation to their owners. In no island had the Gospel done more to prepare the people for the boon of freedom than in St. Vincent's. Hence when the eventful period arrived there was no commotion or tumult, as had been predicted by some, but all was harmony and peace. On the night preceding the glorious August 1st, 1838, which was to terminate the apprenticeship and bring unrestricted freedom, the mission chapels were opened for the celebration of grand watchnight services, and the hour of midnight found thousands of poor negroes upon their bended knees before God to receive the boon of freedom as from heaven. And when the clock struck twelve, which was the *death-knell of slavery* throughout the British empire, having previously waited for a few moments in silent prayer and praise, the people rose to their feet and sang with united heart and one voice, as they had never done before, 'Praise God, from whom all blessings flow,' &c. Then might have been seen

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husbands and wives, parents and children, and friends and neighbours saluting and congratulating each other that they had lived to see the glorious hour of freedom come.

It was during the transition period from slavery to freedom that the present writer was resident in the island of St. Vincent, and the immediate effects of the glorious emancipation were so remarkable that they can never be forgotten. The people connected with the respective mission stations and the population generally appeared to be powerfully impressed with the idea that, being now free, they were in duty bound to serve the Lord. Every hindrance being removed out of their way, they flocked to their respective places of worship by scores and hundreds, not merely as occasional worshippers, but professedly to join themselves to the Lord 'in a perpetual covenant which should not be forgotten.' A gracious influence moreover attended the preaching of the word, and a genuine revival of religion was experienced among all classes. During the first year after emancipation upwards of 1000 new members were received into Church fellowship, all of whom manifested a sincere desire 'to flee from the wrath to come,' and many of whom gave evidence of a genuine change of heart. There was also a general desire for schools, which could scarcely be met for the want of suitable teachers; and it required our utmost efforts to provide for the rapid extension of the work of God in all its departments, as well as the greatest prudence in the administration of Church discipline. Our pastoral labours were incessant and arduous, but we had an ample recompense in the cheering success of our efforts to win souls for Christ and to build up the Church of God on the true foundation.

Nor were the beneficial results of freedom less remarkable in the increased temporal comforts of the people. They cheerfully worked for wages, and were soon possessed

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of the means to procure the necessaries and comforts of life in abundance. In many instances they purchased lots of land and built neat little cottages thereon, and free villages sprang up in various directions. Friendly societies were moreover established in connection with every station in the island for the relief of the sick and aged and for the decent burial of the dead, as the people were now entirely dependent on their own resources in seasons of affliction and bereavement, no provision having been made in the Act of Emancipation for the support of the aged and decrepit. All these arrangements devolved much labour and anxiety on the missionaries, for the people looked up to us for counsel and direction in everything. We had to act, not only as their pastors, but frequently as their physicians, lawyers, architects, and magistrates; and it is a pleasing fact that professional lawyers and magistrates were very seldom appealed to by the Wesleyan portion of the community, although, according to a census taken at the time, they numbered 14,160 out of a population of 29,000.

At the period of emancipation, and for several years afterwards, the Wesleyan mission in St. Vincent's was in a high state of prosperity, numbering nearly 8000 Church members and twice as many adherents. Indeed, up to this time the population had been mainly dependent upon its agents for religious instruction, there being few ministers of other denominations in the island. Afterwards, however, a great change took place. When the difficulties connected with the system of slavery had passed away, and missionary labour became comparatively easy, clergymen of the Church of England were poured into the country in considerable numbers. Henceforth there was lively competition between these new comers and the Wesleyan missionaries, who had so long had almost exclusive possession of the field and 'borne the burden and heat of the day.' This was all very well in its way, and no harm would have resulted from it if a spirit of love had always

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animated the labourers; but unhappily this was not invariably the case. The prevalence of High Church principles and ecclesiastical exclusiveness on the part of the Anglican clergy sometimes marred the peace of the missionaries, disturbed the societies, and hindered the progress of the work of God.

But notwithstanding these and other drawbacks the Wesleyan mission in St. Vincent's still occupies a prominent position and continues to prove a blessing to the country. The island is now divided into five circuits, including the principal stations of Kingstown, Barrowallie, Chateaubellair, Calliaqua, Mount Coke, Biabou, Union, and Georgetown, with their respective outposts. The following are the most recent statistical returns: Number of missionaries, 9; chapels, 17; other preaching places, 30; Church members, 3832; scholars in the mission schools, 2537; attendants on public worship, 12,300.

GRENADA.

The next island which claims our notice is Grenada, situated about sixty miles to the south of St. Vincent's. Between the two there is a chain of rugged little islets, known as the Grenadines, the largest of which are Bequia, Union, and Carriacau, most of the rest being barren rocks without cultivation or inhabitants. On approaching Grenada from this side the aspect of the western coast is somewhat barren and dreary, the shore being of a wild and rocky character and the highlands covered with trees and brushwood of stunted growth. When the vessel in which you sail proceeds a little farther, however, under the lee of the island, the prospect improves: the lovely and fertile valley of Duquesne opens to the view, the neat little villages of Sauteurs, Grand Pova, and Gouyave are seen, and numerous estates, with highly cultivated fields of sugar-cane, lie extended before the eye. On rounding a projecting point of land the town of St. George, the capital of

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the colony, bursts suddenly on the view; and, whether you come to anchor in the bay or go round to the careenage, the prospect is one of peculiar beauty.

Grenada is the most southern of the Antilles, or the last of that range of islands known as the Caribbees, measuring about twenty-three miles in length and fifteen in breadth, and situated in lat. 12° 30′ N. and long. 62° 20′ W. It was discovered by Columbus in the course of his third voyage in 1498, and was found to be inhabited by a warlike race of Caribs, whom the Spaniards left in quiet possession of their country without attempting to form any settlement among them.

When the French had established themselves in the West Indies they directed their attention to Grenada as a suitable place for an additional settlement. In the year 1650 the restless and ambitious Du Parquet, governor of Martinique, fitted out an expedition against the island, consisting of about 200 reckless adventurers, whom he caused to receive the holy sacrament before they embarked on their enterprise of cruelty and blood. The invaders effected a landing without opposition; and, having erected a cross and performed some other superstitious ceremony, as if to sanctify the work of destruction on which they were bent, they proceeded to take possession of the country in the name of the king of France, and prepared for a fierce contest with the natives. To their surprise, however, on proceeding inland, the French were received by the simple-minded Caribs with a civility which caused them to alter their plans of proceeding. They accordingly entered into negotiations with the principal chief for the purchase of the island instead of taking it by force. According to their own historian, Du Tertre, 'they gave some knives, hatchets, and a large quantity of glass beads, besides two bottles of brandy for the chief himself: thus the island was fairly ceded by the natives themselves to the French nation in lawful purchase!'

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The Caribs, however, appear to have looked upon the knives, hatchets, beads, and brandy as mere presents to secure their goodwill, and not as a fair price for their lands; for they absolutely refused to surrender their country to the pale-faced strangers. This refusal gave rise to one of the most cruel wars of extermination which stains the pages of the early history of European colonisation. The natives were massacred by scores and hundreds; and, although at some periods of the contest they offered a vigorous resistance, they were overpowered by the destructive influence of powder and ball, and their enemies gained an easy victory. In one of their raids the French found eighty Caribs who had taken refuge on a high promontory overhanging the sea. They were immediately put to the sword, when one half of them were cruelly put to death and the rest threw themselves headlong down the precipice and perished in the waves. On another occasion a beautiful Carib girl was taken captive, and became an object of dispute between two officers, when a third officer came up and deliberately shot her through the head to put an end to the dispute!

Having at length entirely exterminated the aboriginal inhabitants and made some progress in the formation of a colony, the French quarrelled among themselves, and a civil war ensued in which many lives were lost. When peace was in a measure restored and the number of settlers had been increased by several new arrivals, a governor was sent out from France; but he acted with such despotic authority that he was impeached, tried, condemned, and executed by a party of colonists so completely illiterate that only one person was found among them who could write his own name. Under these circumstances it is not surprising that the settlement should have made but little progress at an early period. Fifty years after the arrival of the French in Grenada it is recorded that the colonists numbered only fifty-one whites, fifty-three free blacks and

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persons of colour, and 525 negro slaves; whilst the cultivation was limited to two plantations of sugar, fifty-two of indigo, and a few acres of provision grounds.

In 1762, during war time, the island was captured by the English, and by a treaty of peace in the following year Grenada and its dependencies were ceded in perpetuity to the British crown. In the course of the next war, however, in 1779, the French once more became masters of the island; and it remained in their possession till 1783, when it was finally restored to us by an article in the treaty for general peace between Great Britain, France, Spain, and America.

A few years after the colony came into the possession of the British it was visited by an awful pestilence, a plague of ants, a destructive hurricane, a civil war, and a famine in rapid succession, which greatly retarded its progress, and which deserve a passing notice. The pestilence was in the form of an epidemic, known as 'yellow fever,' which hurried hundreds of the inhabitants out of time into eternity. This had scarcely subsided when there came the plague of ants. These destructive little insects appeared in countless numbers and laid waste every sugar plantation within a radius of twenty miles, and threatened ultimately to overrun the whole island. Every attempt made by the planters to put a stop to their ravages proved ineffectual; and such was the general consternation that a reward of £20,000 was offered by the government to any person who should discover an effectual remedy for the alarming evil. So liberal an offer induced many to try their utmost to destroy the ants, but all their efforts were in vain. This scourge continued till, in the order of Divine providence, the next visitation came in the form of a desolating hurricane, uprooting trees and laying numerous dwelling houses and plantations in ruins. Appalling as was this catastrophe, it was the means of relieving the island from the plague of the sugar ants,

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which were entirely exterminated by the violence of the storm and the inundation of the land.

Instead of gratitude to God for this deliverance there arose among the French residents a spirit of jealousy and anarchy, and ere long the country was embroiled in a civil war, the consequences of which were most disastrous. These painful events, together with the famine which followed as the result of neglected cultivation, seriously interrupted the progress of the colony for several years, and there was a considerable decrease in the population. It was not till the commencement of the present century that Grenada began to recover from the effects of the successive disasters which it had been called to experience. It is a pleasing fact, however, that of late years this beautiful little island has gradually risen to a state of agricultural and commercial prosperity which will compare favourably with that of any of the smaller West India colonies, notwithstanding some fluctuations and drawbacks which might be mentioned.

The topographical aspect of the country varies considerably. In some parts of the island the scenery is bold and romantic, like that of St. Vincent's, and in others the land is level or undulating, like that of Barbadoes. The soil is generally good and appears well adapted for sugar, coffee, cocoa, and cotton—the chief articles of export—as well as for fruit and ground provisions, which are produced in great abundance. On the top of one of the highest mountains, called the Grand Étang, there is a beautiful lake of considerable dimensions. The basin which forms the bed of the lake has the appearance of an ancient crater, and was once, no doubt, an active volcano. The water is fresh and good, and although the lake has no apparent outlet it is, no doubt, the real source of most of the beautiful little rivers which water this lovely island as they wend their way from the highlands to the ocean in every direction. No fishes are known to live in this

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mountain lake, although they have been repeatedly placed in it, but the rivers and seacoasts abound with fish of the most excellent quality.

There is nothing very remarkable in the character of the towns and villages of Grenada. They resemble in their main features those of the neighbouring islands. St. George's is the principal town and the capital of the colony. It contains a population of about 5000, and being situated on the side of a hill, with the houses neatly arranged in terraces, it presents an imposing appearance when viewed from the shipping in the harbour. The buildings were originally constructed chiefly of wood, but a destructive fire in 1771 reduced the town to a heap of ashes. After this the houses were rebuilt more generally of stone and brick, and several of them are now of a substantial and respectable character. The places of worship, courthouse, and the government house especially, are superior buildings. A new market house has recently been erected on one side of a spacious square surrounded by shady trees, which is an ornament to the place as well as a convenience to the inhabitants. The streets are steep and hilly, however, and walking is very fatiguing to a stranger till he becomes accustomed to them. The town is favoured with splendid harbours. In the bay the anchorage is good, but in the careenage, which is shut in by projecting points of land on both sides, vessels may ride in safety in all weathers. Fort George, on the promontory terminating a ridge of high land which divides the town into two parts, is a prominent object in the view; as is also Richmond Barracks, situated on a high hill which overlooks the town and harbours.

The principal villages are Grenville, Sauteurs, Grand Pova, and Gouyave, all of which are situated in the vicinity of commodious little bays, where the produce of the neighbouring estates is shipped for the European or American markets.

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The population of Grenada and its dependencies is estimated at about 33,000, and is of the same mixed character as that of the West India islands generally. There are a few European merchants, planters, government officials, and others, from England, Scotland, and Ireland, with a small number of French, Maltese, and Germans; but the bulk of the inhabitants are of African descent. In the time of slavery and since emancipation this island could boast a larger number of respectable free persons of colour than many others, and at different periods high and honourable positions have been filled by them with credit to themselves and to those who had laboured to promote their mental improvement.

It is freely admitted that the slave population of Grenada was generally treated with more consideration, humanity, and kindness than that of some of the neighbouring islands; but for many years they were nevertheless kept in a state of ignorance and moral degradation fearful to contemplate, as were also free persons of colour. It is true that at an early period the island was divided into five parishes, in two or three of which churches were erected; but in most cases they were parishes without priests, and without schools or other means of religious instruction; and when a clergyman was appointed to a parish he was regarded as the minister of the whites only, the black and coloured population being left entirely uncared for. It is not to be wondered at, therefore, that all kinds of vice and immorality were awfully prevalent, notwithstanding the fact that there had been a considerable number of Romish priests in the island ever since the colony belonged to the French. It was the moral and spiritual destitution of Grenada, in common with that of the West Indies generally, which led the apostolic Dr. Coke, of the Wesleyan Missionary Society, to pay it a visit of observation towards the close of the last century.

The venerable doctor landed in St. George's on Sun-

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day morning, November 28th, 1790, accompanied by Mr. Baxter, a missionary from St. Vincent's. They first called upon a Mr. Lynch, with whom they had some acquaintance, and then proceeded to the parish church, where they found the pious rector, the Rev. Mr. Dent, preaching with energy and pathos to a small congregation consisting chiefly of respectable white persons. At the close of the service the missionaries waited on the clergyman in the vestry, and were received with every mark of Christian kindness. In the evening Dr. Coke preached to a crowded audience of all classes of the community, both bond and free, in a large room which had been procured for the purpose. Notwithstanding an attempt made by two or three wicked young men to create a disturbance, the congregation as a whole were devout and serious, and a good impression appeared to have been made. At the close of the service a pious young man of colour named Painter, who had been converted under the preaching of the missionaries in Antigua, was introduced to Dr. Coke; and in the course of conversation it was discovered that this young disciple had already been trying to propagate the Gospel among the slaves and others in his humble way, and had already collected together a small class that he might instruct them in the way of salvation. These sincere inquirers after truth and many others earnestly pleaded for the appointment of a missionary to labour among them.

The following morning at six o'clock Mr. Baxter preached to a good congregation and Dr. Coke gave an earnest exhortation, promising, if possible, to send a missionary to Grenada. After breakfast the two evangelists took their leave of St. George's and commenced their journey on horseback over the Grand Étang to call upon a gentleman on the windward side of the island to whom they had a letter of introduction. They were delighted with the scenery and gratified with the kindness and

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hospitality of the planters with whom they came in contact. The next day the doctor and his companion recrossed the island to the village of Gouyave, where they embarked for Antigua, greatly encouraged with the prospect which presented itself for the commencement of a mission in Grenada.

On January 7th, 1793, Dr. Coke revisited Grenada, accompanied by the Rev. A. Bishop, a missionary who had been specially selected for this station in consequence of his having a knowledge of the French language, which was then in common use among a certain class of colonists. After spending about a week in the island in various useful labours, the zealous doctor took his departure and left the newly appointed missionary to prosecute his evangelical work in the face of many difficulties. His efforts to instruct the English-speaking negroes in the way of salvation were fairly successful; but he made but little impression upon the French, who were found to be too much under the influence of the Romish priests. Mr. Bishop was much devoted to his work, but his course of useful labour was soon run. He had only laboured there about six months when he fell a sacrifice to the climate. He was cut down by malignant fever after an illness of only five days' duration; but he died in the faith and hope of that Gospel which he had so faithfully preached to others.

Shortly after the lamented death of Mr. Bishop the Rev. R. Pattinson arrived from Antigua; and, having supplied the vacant station for a few months, he was succeeded by the Rev. B. Pearce, a man of untiring zeal and energy. This devoted missionary commenced his labours in Grenada with a pleasing prospect of success; but, having occasion to return to Barbadoes to settle his affairs and remove his family, he was taken ill on board the vessel in which he sailed and died at sea in the month of April, 1794. The station thus was once more left

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without a missionary; and for several years afterwards was only occasionally supplied with ministerial labour supplemented with such service as Mr. Hallett, the pious parish clerk, could render previous to his call to the full work of the Wesleyan ministry.

For several years subsequent to the date last given the island was distracted by constant war and commotion. When peace was once more restored to the colony repeated attempts were made to re-establish the Grenada mission. In 1805 the Rev. W. Sturgeon was appointed to labour in the island, and was soon enabled to report an addition to the society of ten members, making a total at that time of 100. But his promising career was soon brought to a close. He had not laboured many months in the colony when he was taken ill; and, embarking for Tortola for change of air, he became worse and died at sea on April 11th, 1806. Two years afterwards the Rev. John Willis arrived from England to take charge of the mission, and laboured for two years with zeal and diligence in collecting the scattered flock and in seeking to bring sinners to Christ.

In 1814 the Rev. M. C. Dixion was appointed to labour in Grenada, and was made very useful, not only to the slave population, whose spiritual benefit was the prime object of the mission, but also to their masters and to the community generally. It was during his sojourn in the island that his honour, Richard Otley, Esq., chief justice of the colony, when suffering under a painful domestic affliction, sent for the Wesleyan missionary to administer spiritual counsel and consolation. As the result of this acquaintance and the intercourse which followed, his honour was at length brought to a saving knowledge of the truth, became a member of society, and the leader of a small class of black and coloured persons. Henceforth both in Grenada and in the East Indies, where he subsequently filled a high office, Sir Richard Otley proved himself to be a genuine friend of Christian missions.

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Mr. Dixion was succeeded in 1816 by the Rev. William Lill, who bade fair to sustain the reputation of the mission, being a young man of superior ministerial ability as well as of engaging manners and gentlemanly bearing. But in the midst of his useful labours, when his excellences were becoming more and more appreciated, he was suddenly removed by death, and the station was once more left without a missionary.

In 1818 the Rev. W. J. Shrewsbury arrived in Grenada, and entered upon his labours with characteristic zeal and diligence and with a fair prospect of success. In the course of a few months he was joined by the Rev. W. D. Goy, whose original destination had been Dominica; but, having suffered shipwreck in the English Channel and been detained some time at home, he was ultimately sent to Grenada to assist Mr. Shrewsbury. The two missionaries, being of one heart and mind, and fully devoted to the service of God, laboured happily together and were successful in winning souls for Christ. They soon gained access to fourteen estates for the purpose of instructing the negro slaves. These they formed into a regular circuit and visited them with great regularity and with happy results. On the removal of Mr. Shrewsbury to Barbadoes his place was supplied by the Rev. Mr. Cheeswright, who proved himself well adapted for the station and the work went on as before.

In after years the Rev. Messrs. Squire, Edmondson, Murray, Payne, Mortier, Rathbone, Fidler, Briddon, Aldis, Beard, Wood, Ranyell, Bickford, Cleaver, and others were appointed to the Grenada station in succession; and they laboured diligently from year to year with various measures of success till the advent of emancipation, when greater freedom of access was granted to the negroes and all classes of the population in every part of the island. In anticipation of the event just mentioned day schools were established at Constantine and Woburn, central places,

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about two or three miles on either side of St. George's. These soon became interesting and important outstations, where the Gospel was preached with success, and where the rising generation were efficiently instructed and trained up in the way they should go. Thenceforth the station was favoured with a measure of prosperity exceeding anything it had ever known before, multitudes of hopeful converts being gathered into the fold of the Redeemer.

It was just after the slave population of Grenada had emerged from their long night of bondage that the present writer was appointed as superintendent of the mission. The way being now open strenuous efforts were made to extend the work to various distant parts of the country. Soon after my arrival, accompanied by Mr. J. N. Brown and Mr. H. Wharton, two excellent local preachers, I made a journey of observation completely round the island, visiting and preaching at Duquesne, Sauteurs, La Bay, and other places. We were everywhere received and treated with marked kindness and hospitality by the planters and others, and returned home greatly encouraged and resolving to do our best to enter some of the openings which were presented to our view.

We felt so much encouraged with the prospect of good at Duquesne and La Bay that we arranged at once to give preaching to each place every alternate sabbath; and we commenced our arduous labours with sanguine hopes of success. Nor were we disappointed. At Duquesne we held our services in Mr. Fairclough's schoolroom, which he fitted up as a chapel, with seats and pulpit complete; and we were soon able to form a society of hopeful converts, which continued to increase in a very pleasing manner. At La Bay we held our meetings for some time in the courthouse, which was kindly granted by the authorities; then we hired a large upper room; and at length we succeeded in erecting a commodious little chapel, towards the expense of which the inhabitants subscribed most liberally.

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Meanwhile precious souls were won for Christ, and the foundation of a Christian Church was laid, which has continued to prosper to the present time.

Nor were the older stations of St. George's, Constantine, and Woburn less prosperous. Indeed the Wesleyan mission in Grenada continued to advance from year to year; and after I was called to remove to another sphere of labour so manifest was the progress that the society granted two missionaries for the island, the work being extended to Carriacou and other places with the most encouraging results, notwithstanding occasional hindrances from the depression of trade and other events which could not be controlled.

In common with several other West Indian islands, the field of missionary labour in Grenada has been left almost entirely to the Wesleyan Missionary Society, and very zealously and successfully have they cultivated it. In addition to a few Roman Catholic priests there have seldom been more than one Scotch minister and two English clergymen in the island. And although the number of ordained Wesleyan ministers has also generally been small, owing to lack of funds, those who have been at work, both during the time of slavery and since emancipation, have invariably been assisted by a number of pious, intelligent, and zealous young men of colour, who in the capacity of local preachers, exhorters, school teachers, and class-leaders, have done good service for the mission. With the blessing of God upon this kind of instrumentality the work has spread to almost every part of the island, and a moral reformation has taken place in the manners and habits of the people truly delightful to contemplate.

The present numerical strength of the Wesleyan mission in Grenada is as follows: Number of chapels, 5; ordained ministers, 2; day school teachers, 5; local preachers, 11; Church members, 533; scholars in the

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mission schools, 661; attendants on public worship, 1500.

TOBAGO.

The island of Tobago is situated in lat. 11° 15′ N., and long. 60° 40′ W., about eighty-one miles from Grenada and fifty-one from Trinidad and the Spanish Main, which can be clearly seen from it on a fine day. It is thirty-three miles long and nine broad, and presents to the view a surface less irregular and broken than most of the other West India islands. The soil is fairly fertile; and so far as it has been tried it has proved well adapted for the growth of the usual productions of a tropical climate, being well watered by numerous rivulets. As the population only amounts to about 15,000 it is not surprising that a considerable portion of the island still remains in its original wilderness state, covered with primitive forest trees or brushwood. Perhaps this circumstance may account in part for the unenviable reputation which this colony has gained for the alleged insalubrity of its climate. If it should ever become so thoroughly cleared and cultivated as Barbadoes and some other small islands perhaps it will be equally healthy.

It has never been accurately ascertained by whom Tobago was at first discovered, but from the scanty records we find of its early history it appears to have passed through various changes in its process of colonisation. As early as 1632 a party of Dutch adventurers from Flessingen landed on its shores and formed the first European settlement of which we have any notice. At that period the island was found without inhabitants, but it bore evident marks of having been once peopled by a wild and warlike race of Indians. The Spaniards of Trinidad no sooner heard of the establishment of this infant colony than, influenced by a spirit of jealousy, they fitted out an expedition against it, in which they were

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joined by the savage natives of the neighbouring continent of South America. The Dutch settlers were taken by surprise and fell an easy prey to their enemies. Most of them were cruelly massacred, whilst the few who escaped alive fled to the woods in the interior, where they secreted themselves till they found an opportunity to leave the country. Having completed their work of destruction, the invaders took their departure, and the island was once more left without inhabitants.

In 1763, after the island had passed through various vicissitudes and had remained unoccupied for about fifty years, the English once more took possession of Tobago and laid the foundation of a permanent and prosperous colony. They made a mistake, however, in forming their principal settlement on the leeward side of the island, which proved to be very unhealthy, and great sickness and mortality were the result. They afterwards turned their attention to the windward quarter, which proved much more salubrious. War having again broken out between England and France in 1781, Tobago was once more captured by the French; but it was retaken by the English in 1803, and has ever since remained in our possession. Since the restoration of peace to Europe and the colonies this island has rapidly advanced in agricultural and mercantile prosperity; and it will now bear a favourable comparison with any of the smaller islands of the West Indies.

Tobago cannot boast of many towns and villages. Scarborough, the capital of the colony, is the principal town; and from its position and general appearance it is said to bear a striking resemblance to the celebrated watering place in Yorkshire, from which it may have originally taken its name. It is conveniently situated on rising ground facing the sea, and when viewed from the shipping in the harbour it is seen to the greatest advantage. Some of the streets are hilly and difficult to traverse, but they

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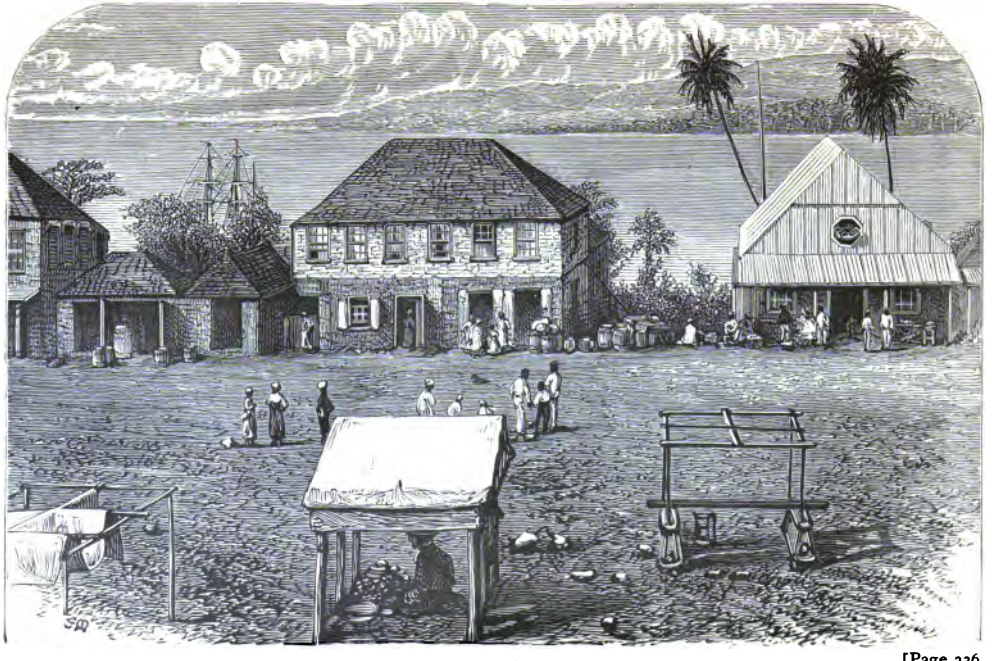

MARKET PLACE IN SCARBOROUGH, TOBAGO.

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contain many good buildings, some of which are constructed of wood and others of stone and brick. The Wesleyan chapel and mission house, the English church and court-house are substantial and respectable edifices, as are also some of the mansions occupied by government officers, merchants, planters, and others, to say nothing about the government house, which is situated at a short distance in the country. The fort and barracks occupy an elevated position above the town, the prospect from which is most delightful. Immediately below we have a view of the streets and houses of Scarborough, with the vessels riding at anchor in the harbour; beyond there are several little rocky islands, over which the milk-white foam of the ocean is frequently breaking; whilst in the distance, on the southern horizon, may be seen the dim blue outline of the island of Trinidad and the highlands of the adjoining Spanish Main. Courland and Man-of-War Bay are small but convenient harbours, with their adjoining villages on the north side of the island. Each plantation also has its neighbouring village, where the labourers attached to it generally reside.

The population of Tobago is of the same mixed character that is to be found almost everywhere in the West Indies, consisting of a few Europeans—English, Scotch, and Irish—but more largely of the descendants of slaves originally brought from Africa, but emancipated in 1834, with a considerable number of respectable and intelligent free persons of colour. At an early period all classes of the community were in a fearful state of spiritual destitution, till they attracted the attention and called forth the benevolence of some of the missionary societies which had been organised in Europe. Tobago, in common with most of the other West India islands, is largely indebted to these noble institutions, as will appear in the sequel; for although two or three worthy English and Scotch clergymen were appointed to minister to the

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Europeans, who occupied important positions as government officers, merchants, and planters, the black and coloured people were for a long time left without any provision for their religious instruction.

The Moravian Missionary Society had the honour of being the first to attempt the moral and social improvement of the negro slaves and others in the island of Tobago. As early as the year 1790 the Rev. T. Montgomery, the father of the celebrated bard of Sheffield, arrived from Barbadoes, at the invitation of Mr. Hamilton, a gentleman of considerable property and influence in the island. The zealous missionary was received with marked kindness and courtesy by Count Dillon, the governor of the colony, as well as by other gentlemen occupying high positions; and at first the prospect of usefulness appeared very promising. The labours of Mr. Montgomery were soon obstructed, however, by several untoward circumstances, which deserve a passing notice. A mutiny broke out among the soldiers in the garrison, which caused great commotion; then the town of Scarborough was reduced to ashes by a destructive fire; and soon afterwards a desolating hurricane laid waste the whole country. These events, which occurred in rapid succession, caused great excitement in the island; and when the effects of these appalling visitations had subsided somewhat, and meetings could again be held for the religious instruction of the people, the negroes manifested great unwillingness to attend. On one occasion fourteen came; on another, after the missionary had waited a whole hour, only three made their appearance; while on some sabbaths not a single person came near the place. After labouring for a year Mr. Montgomery complained bitterly of want of success. In one of his communications to the society at home he says: 'Our greatest grief is that *we have not yet found a single soul that seeks a Saviour.*' Having lost his wife by death, and being himself ill with dysentery, the afflicted

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and discouraged missionary returned to Barbadoes, where a short time afterwards he was called to exchange the sorrows of time for the joys of eternity.

In 1798 the Moravian mission in Tobago was re-established by the Rev. C. F. W. Shirmer, who met with a favourable reception on his arrival in the island, and who commenced his labours with a fair prospect of success, the black and coloured people appearing more willing than formerly to receive instruction. In after years the work was consolidated and extended to different parts of the country. When the slaves were emancipated many of them forthwith joined this and other religious communities. So far as we know, the mission has continued to prosper to the present time and been a great blessing to the island. According to the last report the Moravians had in Tobago two stations, four missionaries (male and female), 805 Church members, and 2197 attendants on public worship.

About the year 1808 the London Missionary Society appointed the Rev. R. Elliott to commence a mission in Tobago. A chapel was erected for his accommodation in Scarborough, where he ministered to a small congregation of white and coloured persons for some time. He also preached occasionally on several estates in the country, but as the mission was attended with considerable expense and little success it was relinquished in 1814 and Mr. Elliott was removed to Demerara, where his labours were made a great blessing.

It was not till several years afterwards that the Wesleyan Missionary Society permanently added Tobago to the list of its West India stations, but this delay was owing, not to any apathy or indifference on the part of the directors, but entirely to circumstances and disappointments over which they had no control. As early as 1795 the Rev. W. Turton, of Antigua, paid a visit of observation to Tobago with a view to the commencement of a Methodist mission; but just at that time the island was invaded by

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the French, and the whole country was laid waste. For several days and nights the missionary was exposed to the most imminent peril, being left without shelter or necessary food. This exposure in a tropical climate brought on a fit of sickness which continued for some months. After the French had evacuated the island Mr. Turton found it so difficult to collect a congregation in the unsettled state of the colony that he was induced to return to Antigua, and the enterprise was for the time being relinquished.

In 1817 the Rev. Messrs. Brown and Catts called at Tobago on their way to Hayti; and, being detained there for a few days, they collected some interesting information, which they communicated to the Missionary Committee in London. They found several persons seriously disposed who had been members of the Wesleyan Society in other islands, and who were anxious for the means of grace such as they had been accustomed to before they came to Tobago. The missionaries preached four times in the unoccupied chapel formerly built by the Rev. R. Elliott, who had then left the island. This was the only place of worship at that time in the colony. Having received marked attention from several of the inhabitants, the brethren proceeded on their voyage, earnestly trusting that ere long a missionary would be sent to occupy this promising field of labour. In the course of the following year a pious soldier wrote a letter from Tobago to the Rev. Joseph Benson, setting forth the spiritual necessities of the place and earnestly pleading for a missionary.

Shortly afterwards the Rev. S. P. Woolley visited Tobago by direction of the Antigua district meeting, and from the observations made during his brief sojourn he was deeply impressed with the necessity of something being done for a place so destitute of the means of religious instruction. Arrangements were accordingly made for the provisional appointment of the Rev. J. Rayner to the new station. The work was commenced by this devoted

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missionary with a fair prospect of success; but a few months after his arrival in the island his devoted wife sickened and died, and being left with a helpless little infant he was obliged to remove to another station. Mr. Rayner was succeeded by the Rev. John Smedley, who laboured for three years with considerable success. They were years, not only of arduous toil and spiritual blessing, but also of severe affliction and bereavement. On November 23rd, 1820, he was called to commit to the cold grave the remains of the Rev. W. Larcom, a pious young missionary, who had been sent to labour with him as his colleague; and four days afterwards he was bereaved of his beloved wife. Mrs. Smedley died happy in God on Sunday evening, the 26th, after an illness of only eight days. The bereaved missionary keenly felt his loneliness, but he toiled on with resignation and courage until relieved in due course; and his ministry was made a great blessing to the people both in town and country.

In the year 1823 the Rev. Messrs. Nelson and Stephenson were appointed to Tobago, and were soon able to report favourably of the state of the work in Scarborough, and also to communicate the pleasing intelligence that eleven estates were accessible to them for the purpose of imparting religious instruction to the long neglected slave population. These zealous missionaries were succeeded in after years by the Rev. Messrs. Powell, Wood, Blackwell, and others, who laboured more or less successfully to extend the interests of the Redeemer's kingdom in this interesting island.

The difficulties connected with the system of slavery and those of the transitionary period, called the apprenticeship, were severely felt in this as in other islands. In 1834, after so many years of patient toil on the part of the missionaries, they could only report 100 members united in Church fellowship; but a few years afterwards, when every hindrance was removed out of the way of the pro-

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gress of the Gospel, they numbered upwards of 1000. In the times of slavery the educational labours of the mission were necessarily confined to sabbath schools, but after the advent of freedom day schools were established in various parts of the island; and the people made rapid progress in religious and general instruction.

The Wesleyan missionaries who laboured in Tobago during the time that the work made such marked progress were the Rev. Messrs. Ranyell, Bickford, Hurd, Biggs, Whitehead, Brown, Barley, Elliott, Horsford, Wrench, Moses, Marrat, Chase, Dixon, Trotman, Soper, Richardson, and others. As the result of the persevering efforts of these devoted brethren and those of their predecessors, the work was extended from Scarborough, the capital of the colony, to Mount St. George, Mason Hall, Courland, Englishman's Bay, Man-of-War Bay, and other long neglected places on the windward side of the island with very pleasing results, congregations being gathered, societies formed, chapels built, and schools established, in connection with almost every station.

The following are the statistics of the Tobago Wesleyan mission according to the last returns: Number of chapels, 9; missionaries, 3; local preachers, 18; day school teachers, 8; Church members, 1090; scholars in the mission schools, 773; attendants on public worship, 2500.

TRINIDAD.

The last island which claims our attention is Trinidad, an island which possesses several features of special interest. When approached from Grenada or Tobago the appearance of the northern coast is rugged and wild in the extreme. Above a rocky beach washed by the foaming billows of the ocean may be seen a range of lofty mountains covered with perpetual verdure but without any signs of cultivation. On nearing the land we behold several small, barren islets, towering to a considerable height above the level of

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the sea, with narrow passages for ships between them. These are the *Bocas*, the largest of which is called *Boca del Drago*, 'The Dragon's Mouth.' These detached cliffs, which form so remarkable a feature in the scenery, are supposed by Humboldt to have once formed a rocky barrier which united the island of Trinidad to the continent of South America, but which has been broken down either by some mighty convulsion of nature or by the powerful volume of water which is constantly discharged from the numerous mouths of the majestic Orinoco. The current is still very strong and the navigation is intricate and dangerous, especially for sailing vessels, if the wind fail, as we have repeatedly proved by personal experience.

When the Bocas are once safely passed we enter the Gulf of Paria, a vast expanse of placid water, which separates Trinidad from the Spanish Main and forms a magnificent harbour in which the united navies of the whole world might anchor and ride in perfect safety in all weathers. On sailing up the coast towards Port of Spain, the capital of the colony, the prospect is still rather wild and dreary, the cultivation being chiefly in other parts of the island. On the left hand, we can faintly distinguish a few small settlements in the valleys and bays of Trinidad, and on the right, we behold the distant blue mountains of the continent. Several beautiful small islands are to be seen in different parts of the gulf, and on reaching the port the scenery improves, although the land on the coast in this part of the island lies lower, and is consequently not seen to advantage at a distance.

The island of Trinidad is situated in lat. 10° N. and long. 61° W. It is seventy-nine miles long and fifty-six broad, presenting to the view on the map in its general outline an irregular square, with a surface area of about 2000 square miles, being the largest British island in the West Indies next to Jamaica. The topical aspect of the country is very diversified. The north side of the island

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presents a continued chain of rugged mountains, some of which rise to the altitude of 3000 feet above the level of the sea. The south coast is also bordered by a ridge of mountains, but of inferior height. From these elevated regions flow numerous streams to refresh and fertilise the land, which is everywhere rich and fertile, especially in the numerous valleys and extensive plains, the soil of which is well adapted for the cultivation of tropical produce. The principal articles of export are sugar, rum, molasses, coffee, and cocoa, which are almost every year increasing in quantity. Only a comparatively small portion of the island has as yet been brought under cultivation, tens of thousands of acres in the interior still remaining in their native wildness, covered with primeval forests, where the sound of the woodman's axe has never been heard. The country possesses almost inexhaustible resources, which remain yet to be developed, and which promise for this splendid island a grand and prosperous future.

Trinidad has a chequered but interesting history. It was discovered by the enterprising Columbus in the year 1498 when prosecuting his fourth and last voyage to the western world. It is stated by the historian Herrera that, being overtaken by a dreadful storm, which threatened the destruction of his fleet, the celebrated navigator made a vow that, if permitted to escape from his perilous position, the first land he discovered should be called by the name of the *Holy Trinity*. It was not long afterwards that a sailor at the masthead descried three points of land on the distant horizon, when the remarkable appearance of what proved to be the mountain tops of this island, in connection with his recent vow, induced Columbus to pronounce it *Trinidad*.

At first this island was regarded by the Spaniards as a mere convenient place of *rendezvous*, from its contiguity to the continent of South America and the mysterious Orinoco, which were discovered about the same time, and

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were supposed to be the regions of gold. The settlement first formed in Trinidad was never intended to be permanent; hence, for a length of time, no attention was paid to the cultivation of the land or the improvement of the country; and it was quitted altogether as often as the Spanish adventurers thought proper to explore other regions. It was not till several years after its discovery, when the golden dreams of the Orinoco had vanished, that a few straggling Spaniards returned to the island and commenced the cultivation of cocoa—an article for which the place has ever since been famous, other items of staple produce being added in after years.

When first discovered, Trinidad was inhabited by a race of Indians, mild and peaceful in their disposition and habits and differing entirely in their appearance, language, government, and religion from the warlike Caribs of the Leeward Islands. But the comparatively inoffensive character of the aborigines did not exempt them from the cruelty and oppression of the pale-faced strangers. The Spaniards treated these simple children of the forest with great rigour; but before they were entirely exterminated the country fell into other hands, and thus a remnant were spared alive, the descendants of whom still occupy settlements in the neighbourhood of Arima and in other parts of the island.

The golden visions of the sixteenth century were not confined to Spain. Many enterprising persons in England heard of the wealth of the western world and longed to share in the wonderful discoveries which were being made. In 1599 Sir Walter Raleigh headed an expedition to explore the mighty Orinoco. On March 22nd he arrived in Trinidad, attacked the feeble Spanish garrison, marched up to St. Joseph's, the ancient capital of the colony, took the governor prisoner, burnt the town to ashes, and took possession of the island. Having liberated five Indian chiefs whom he found confined in a loathsome dungeon

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and adopted other conciliatory measures, Sir Walter gained the friendship of the natives and proceeded up the Orinoco with three small vessels, leaving his largest ships at Trinidad. The courageous adventurer had to encounter many difficulties in ascending the river; and as he pushed forward he met with foaming cataracts, extensive swamps, and impenetrable forests instead of mountains of gold, as he had vainly dreamed. After proceeding about 400 miles into the interior the expedition returned with feelings of bitter disappointment; and soon afterwards abandoning Trinidad, the indolent Spaniards were once more left in quiet possession of the island.

In 1676 the colony was attacked and conquered by the French; but instead of remaining to enjoy the fruit of their victory they plundered the principal town, carried off everything that was valuable, and left the island in possession of its former inhabitants.

Nothing remarkable occurred after this till the year 1767, when Trinidad was attacked and captured by the British, the fleet of Rear-admiral Harvey acting in concert with the land forces under the command of General Abercromby. The British soldiers effected a landing on February 17th at a sugar estate, called Peru, about two miles from Port of Spain; and, being fatigued with the exertion of the morning, it is said that they commenced making grog on rather a large scale. Breaking open the boiling house and distillery, they emptied two hogsheads of sugar and three puncheons of rum into the well in the yard, and then drew up the beverage, by means of a rope attached to a bucket, and served it out for the refreshment of the whole regiment! The proceedings of the military in this instance were not very commendable certainly; but it is recorded that, on the whole, the conduct of the British soldiers on taking possession of the island was moderate and orderly.

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By the Treaty of Amiens, in 1802, the island of Trinidad was ceded to the British crown in perpetuity, and has ever since remained in possession of the English. The first governor after the transfer was Sir Thomas Picton, a man of remarkable energy and perseverance, and well adapted for his high position. On a change of ministry taking place in the British cabinet, the colony was placed under the government of three commissioners; but the arrangement resulted in nothing but discord. Sir T. Hislop was next appointed governor, and in 1811 he was succeeded by Major-general Munro. The last named gentleman had only been in office two years when he was succeeded by Sir Ralph Woodford, to whose humane, wise, and energetic administration the colony is deeply indebted.

From the first establishment of the British government in Trinidad a gradual improvement was visible in the agricultural and commercial interests of the colony, but after the appointment of Governor Woodford the progress was still more rapid. From year to year continual accessions were made to the population by the arrival of European settlers and by the importation of thousands of negro slaves from the Leeward Islands as well as from Africa. Large tracts of land were sold by government to the planters on reasonable terms, the cultivation was extended in various directions, and the whole country exhibited a scene of activity and advancement such as had never before been witnessed.

The parts of the island where the cultivation and manufacture of sugar are carried on most extensively are North and South Naparima, Carapachima, and Arouca; whilst cocoa and coffee are grown in large quantities in the fertile valleys of Diego Martin, St. Ann, Arima, and other localities. Ground provisions and fruit of various kinds are also produced in abundance in almost every part of the island.

There are some remarkable natural curiosities in

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Trinidad, the principal of which is the Pitch Lake, situated at La Brea, about thirty miles from Port of Spain. The atmosphere of the district is impregnated with a strong, bituminous odour, which is perceptible at a distance of several miles; and large black masses of asphaltum, having the appearance of rocks, are seen on the shore. As you near the point at La Brea you see the land covered with a dense forest, save in one place bordering on the seashore: this is the lake or lagoon of pitch, the surface of which can scarcely be seen from the gulf. On landing a respectable little village presents itself to the view in the distance, and here and there thick layers of asphaltum overspread the surface of the soil. After walking about half a mile you meet with several palm-thatched cottages, beyond which you behold the mysterious lake of pitch, about a mile and a half in circumference, and nearly surrounded with forest trees and jungle. The scene is stamped with a strange, weird, sombre aspect which language cannot describe. The greater portion of the lake consists of solid masses of asphaltum, intersected by numerous channels, filled with dark-coloured water. In the dry season you may step over most of these channels; but before you have proceeded far you come to a part of the lagoon where a mass of liquid pitch, covering a space of about three acres, is constantly bubbling up, so as to give motion to all around. The cottages which stand on the verge of the lake are frequently found to alter their position; and, being built of wood, they sometimes hang over in one direction and sometimes in another. Several cargoes of the asphaltum have been brought to England at different times with a view to its being applied to some useful purpose. It has been found on trial, however, to be too dense for the purposes for which Norway pitch and tar are imported, although it is alleged that Sir Walter Raleigh tarred the bottoms of his ships with it. It has been used with advantage, however, as fuel and in the

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formation of pavements, and it will some day probably become a more general article of export.

In common with most of the other West India islands, Trinidad bears evident marks of volcanic eruptions; indeed, there are now two submarine volcanoes, in the neighbourhood of the Pitch Lake, said to be constantly in action—one to the south of La Brea and the other in the Bay of Myaro. These often bubble and throw up bitumen, and sometimes even smoke and fire have been seen at night bursting through the water. There are also a number of remarkable mud volcanoes in different parts of the country; and, although several miles from the sea, they are supposed from the matter which they throw up to have a subterranean connection with the ocean.

Trinidad is peculiarly rich in natural history. Of animals we have the deer, monkey, sloth, ant bear, armadillo, mangrove dog, tiger cat, manicou, porcupine, lapo, and musk dog. Among the birds we may notice the vulture, pelican, red flamingo, horned screamer, wild turkey, quail, pigeon, parrots, and humming birds in great variety. Reptiles and insects are also numerous: we have the lizard, iguana, turtle, tortoise, and serpents of various kinds; also wasps, fireflies, and moths in almost endless variety. The vegetable kingdom likewise furnishes numerous specimens in every department, and would amply repay the researches of the botanist.

Although the colony is of comparatively recent date, it can boast of a considerable number of towns and villages. Port of Spain, the present capital, is a beautiful town, and in some respects surpasses almost every other in the West Indies. The streets are laid out at right angles and are so straight that in some places you can see nearly a mile before you. It is also furnished with several squares and promenades shaded with lofty trees, which serve to screen the passengers from the fiery rays of a tropical sun. Brunswick and Marine Squares are very tastefully laid out

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with gravel walks and flowering shrubs, and are places of fashionable resort in the cool of the evening when the business of the day is over. Since the destructive fire of 1808, which reduced the town to ashes, the houses have been erected in a more substantial manner than formerly; and Port of Spain now contains some excellent buildings. The government offices, Roman Catholic church, English church, Scotch church, and Wesleyan chapel are elegant structures; and, like most of the first class houses in the town, are built of stone. The government house at St. Ann's, about a mile from Port of Spain, is a delightful country mansion, before which lies Victoria Park, as level as a bowling green, and more than a mile in circumference. There are some beautiful drives in the neighbourhood, and altogether it is a pleasant place of residence. The population of Port of Spain is estimated at 30,000.

The town which ranks next in importance to the capital is San Fernando. It is situated on the eastern coast, about thirty miles from Port of Spain, from which it is accessible only by water, the intervening country being intersected by immense swamps and impenetrable jungle. A steamer plies daily between the two places, which is a great convenience to the inhabitants. The town stands on the side of a hill, and is seen to advantage from the deck of a vessel on entering the harbour. The houses are generally built of wood, and being neatly painted they have a cheerful and lively appearance. As the capital of the Naparimas and a port of entry for shipping, San Fernando is a town of rising importance. The population, which has been rapidly increasing of late years, may now amount to 2000.

St. Joseph's is a small but ancient town, about eight miles from Port of Spain, in the quarter of Arouca. Under the Spanish government it was the capital of the colony, but of late years it has dwindled in importance and population. Arima is a considerable village about ten

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miles farther inland from the port, and central to a number of cocoa plantations. Besides these several small towns and villages have sprung up in various parts of the island since the era of emancipation, and every estate has its village of labourers' cottages.

The whole population of the island may now amount to 90,000, and is of the same mixed character as that which is found in other West India colonies. Here we find British, French, Spanish, Portuguese, Indian coolies, and Africans and their descendants of various shades of complexion. The last named class of people are by far the most numerous, however, notwithstanding the large importation of East Indian coolies of late years.

The prevailing religion of Trinidad is Roman Catholicism; and about three fourths of the population profess the Romish faith from the circumstance of their having been baptized into it in their infancy, although in many instances comparatively ignorant of its principles and dogmas. Connected with this Church Port of Spain has its bishop, cathedral, and convent; and about thirty priests are located in different parts of the country, where places of worship have been erected, and where the usual festivals, rites, and ceremonies of Romanism are observed from time to time. Of late years, however, protestantism in its different denominations has exerted a mighty influence, and the change which is taking place in the social and moral aspect of society is of the most pleasing character. In this important and interesting field of evangelical labour various agencies have been at work with more or less success, each of which is worthy of a passing notice.

For many years after Trinidad came into the possession of the English comparatively little was done for the religious instruction of its inhabitants by the Episcopal Church of England; but more recently, since the appointment of bishops to the West Indies, the number of clergy-

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men has been increased, and new ecclesiastical life and vigour have been displayed in several of the parishes into which the island is divided. A mission which had been previously established by the Church Missionary Society in Naparima, with its headquarters at San Fernando, has been incorporated with the parochial system and placed under episcopal supervision; and the work has been largely subsidised by government grants, in common with that of the Roman Catholics, whilst other religious denominations have been dependent on the voluntary principle. At an early period the labours of the Protestant Episcopal clergy were confined almost exclusively to the European portion of the population, but of late years black and coloured persons have shared more generally in their ministrations, a number of new churches having been erected and Anglican 'priests' appointed in different parts of the island.

Among the religious and philanthropic institutions to which Trinidad, in common with other West India colonies, is largely indebted the Wesleyan Missionary Society occupies a prominent place. In the year 1809 the Rev. T. Talboys, one of the society's missionaries stationed in St. Vincent's, came to the island on private business, when he found a few pious Wesleyans from other colonies who earnestly entreated him to exercise his ministry among them. According to their request he preached a few times in private houses during his stay. There being at that time a great lack of the means of grace and evangelical teaching, numbers flocked to the meetings held by the stranger; and there was such an evident prospect of spiritual good that Mr. Talboys was induced to protract his visit a little longer and to report the case to the Missionary Committee in London, coupled with an earnest request that a permanent mission might be established in Trinidad. This led to the appointment of Mr. Talboys himself as the first missionary to the new station, and he

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commenced a regular series of services which were from the beginning crowned with the Divine blessing.

The mission had not been long commenced, however, when a spirit of persecution suddenly burst forth against the missionary and his people. There was a system of immorality at that time prevalent in the island which the faithful preaching of the Gospel threatened to destroy; and the hearts of the guilty parties were moved at once to jealousy and rage. The enemies of the truth at first attempted to interrupt the minister in the performance of his public duty; but on finding hundreds of people warmly attached to his cause, they were deterred from their malicious purpose. When one plan of opposition failed they tried another. After some time they induced the authorities to require the missionary to serve in the ranks of the militia. In vain he pleaded his sacred profession, which, by the law of the island, exempted him from this service. The man of God attempted to retire for a time to the residence of Mr. Charles Goin, of Mauxico Estate, in the quarter of Arima; but his enemies pursued him thither, took him into custody on the Lord's day, marched him to Port of Spain, and shut him up in prison. When the governor became better informed on the subject, however, he immediately caused Mr. Talboys to be released from his confinement; and from that time he proceeded in his work without further molestation, being favoured with evident tokens of the Divine presence and blessing.

Before he had been in the island twelve months Mr. Talboys was able to report to Dr. Coke the erection of a little chapel and the organisation of a Christian Church of nearly 100 members, several of whom had been brought to God through his instrumentality; whilst others had known something of the power of the Gospel in other islands, from which they had been brought as poor slaves, and where Christian missions had been previously established.

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After labouring for about three years in Trinidad, with acceptance and success—the chapel in Port of Spain having been enlarged in the meantime to accommodate the increasing congregation, and the work having been extended to several estates in the country—Mr. Talboys was succeeded by the Rev. Messrs. Blackburn and Pool. These zealous missionaries had not laboured long, however, when their pious efforts were interrupted by the gathering of a dark cloud which threatened the entire destruction of the infant mission. The governor for the time being thought proper to require all protestant ministers and teachers to sign a certain document binding them to abstain from the announcement of any doctrines, however scriptural, which might in any way interfere with Roman Catholicism, then the dominant religion of the colony. This the Wesleyan missionaries conscientiously refused to do; and the consequence was the governor caused the chapel to be shut up, and the people were deprived of the public means of grace, to their great sorrow and spiritual loss.

Under these circumstances an appeal was made by the missionary committee in London to the king in council, and no sooner was his Britannic majesty made acquainted with these restrictive and persecuting measures than he sent out instructions to the governor of Trinidad that every hindrance should be removed and that the missionaries should be allowed to preach the Gospel without any restrictions whatever. The chapel was now re-opened after having been closed twelve months, and the remnant of the scattered flock assembled once more to worship God in their beloved sanctuary with grateful hearts for the merciful deliverance which had been wrought out for them.

In the year 1820 the Rev. S. P. Woolley was appointed to labour in Trinidad; and all outward opposition to the preaching of the Gospel by the missionaries having ceased,

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a pleasing measure of success was realised. From this time the congregations rapidly increased, and the work advanced in all its departments. On March 2nd, 1826, the foundation stone of a commodious new chapel was laid by Henry Gloster, Esq., the chief protector of slaves; and the mission took a position in the estimation of the public, which by a kind and gracious Providence it has ever since maintained. When the new chapel was completed a second missionary was once more appointed to the station, and the work was extended to several estates in the country which had not previously been visited. In subsequent years the Rev. Messrs. Edmondson, Stephenson, Fletcher, Fidler, Wood, Beard, and Mann were appointed to Trinidad in succession; and considerable good resulted from their labours, notwithstanding the hindrances which were constantly thrown in the way of the progress of the work by the system of slavery, in common with other colonies, to say nothing of the intolerance of the Romish priesthood and the ignorance and superstition of the people peculiar to this island.

The present writer was first appointed to the superintendency of the Trinidad mission in 1838, on the eve of the complete emancipation of the poor slaves. The apprenticeship system, which had worked so badly for four years, was coming to a close, the West India colonies generally having agreed to remit the remaining two years of servitude in the case of field negroes, for which the act provided. Trinidad, however, held out to the last; and it was not till the *eleventh hour* that the governor in council passed a resolution to fall in with the general measure which had been strongly recommended by the authorities at home. When the long expected day was near at hand I received a communication from his excellency, Sir George F. Hill, with whom I had frequently conversed on the subject, of which the following is a copy :—

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'GOVERNMENT HOUSE, *July 27th*, 1838.

'REV. SIR,—The measure adopted on the 25th instant by her majesty's council of government for the total and final abrogation of every vestige of slavery throughout the colony of Trinidad demands the grateful acknowledgment of this Christian community to almighty God for inspiring the conviction which has led to this important result. I therefore submit to you my opinion, and request that divine service should be performed in your place of worship on the 1st of next month.

'I have the honour to be, &c., &c., &c.,

'G. F. HILL, Governor, &c., &c., &c.'

A similar communication having been made to every Christian minister in the island, August 1st was observed as a day of general thanksgiving throughout the colony, and the respective places of worship were crowded with attentive hearers of the Word of God. The Wesleyan chapel in Hanover Street, Port of Spain, was attended, not only by the usual congregation of Church members and adherents living in the town, but a number of persons from the country were present also, who had previously been kept from attending the services of the sanctuary by the restrictions of slavery. A gracious influence rested upon the people thus assembled, and the manifestations of gratitude and joy on the auspicious occasion were such as could never be forgotten by those who witnessed them.

On the advent of complete emancipation many difficulties were removed out of the way of the progress of the Gospel, and the whole island was thrown open to the labours of the missionaries in a manner which it had never been before. Hence we were able to extend the operations of the mission and to visit many districts which we had not previously been able to reach. When I first arrived in Trinidad the work in connection with Port of Spain was confined almost entirely to the town; but when the country on every hand became open to us I purchased a horse and began to itinerate in different directions, visiting St. Joseph's, Arouca, Arima, Diego Martin, and Careenage, everywhere preaching the Gospel and sowing the good seed of the kingdom. At the two places last

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mentioned permanent outstations were established, chapels erected, congregations gathered, and native Churches organised; whilst the work in town continued to prosper and advance from year to year. In Port of Spain we built a new mission house and schoolroom on the chapel premises and established a day school, which was a credit to the mission and a nursery to the Church. Our attention to the spiritual and social improvement of the young was amply rewarded: three of the youths whom I taught in a select Bible and mutual improvement class became efficient missionaries a few years afterwards, and several others were usefully employed as local preachers.

Nor was the work less prosperous down the coast, where my esteemed colleagues, the Rev. Messrs. Ranyell, Bickford, and Hurd, laboured in succession. At San Fernando we succeeded in collecting funds and in erecting a commodious chapel and mission house. This important centre of population became a principal station and the residence of a missionary, with its outposts at Woodford Dale, Savannah Grande, and other places. Day schools were established here also with pleasing results and multitudes of precious souls were gathered into the fold of the Redeemer. At Couva, as well as at Claxton's Bay, an important outstation, we succeeded in erecting commodious places of worship, together with a residence for a missionary, who itinerated extensively among the populous estates of the Couva District, preaching, catechising, and superintending the mission schools, which were ultimately established in different places, and great good resulted from his labours.

In after years these good beginnings were nobly followed up by the missionaries who were appointed to Trinidad from time to time. The Rev. Messrs. Blackwell, Cullingford, Banfield, Cleaver, and others laboured with good effect; and both the schools and the societies continued to prosper, the island being ultimately divided into

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two circuits, and the number of agents being considerably increased. According to the last report the following were the statistical returns of the Trinidad Wesleyan mission: Number of chapels, 9; other preaching places 13; missionaries, 5; Church members, 1150; scholars, 553; attendants on public worship, 4200.

In 1838 the United Presbyterian Church of Scotland commenced a mission in Trinidad, the headquarters being in Port of Spain, where they built a neat and commodious place of worship, with the Rev. A. Kennedy as its first pastor. A station was afterwards established at Arouca under the charge of the Rev. Mr. Brodie, with Mr. Robertson as an assistant. Several years afterwards the Free Church of Scotland sent a missionary to Trinidad; and the Presbyterian Church of Nova Scotia sent missionaries to labour among the East India coolies, who had been imported in large numbers into the colonies to labour on the sugar estates. The Presbyterians in this island now unitedly report five stations, four missionaries, 209 Church members, and 307 scholars.

In 1844 the Baptist Missionary Society commenced its labours in Trinidad, being encouraged to do so from the circumstance of a number of coloured persons having originally come from America who were Baptists by profession. Mr. Cowan, who had previously been a superintendent of schools under the Mico Charity, was the first missionary. He was afterwards joined by the Rev. Mr. Lowe, and the work was extended from Port of Spain to Naparima. According to the last report the society had in this island two principal stations, eight outstations, two European missionaries, six native assistants, 503 Church members, and 700 attendants on public worship.

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CHAPTER VII.

CONTINENTAL COLONIES.

DISTINCTION BETWEEN ISLANDS AND COLONIES—BRITISH HONDURAS—BRITISH GUIANA—DUTCH GUIANA—FRENCH GUIANA—CONCLUSION.

IN addition to the various islands which have passed under review in previous chapters there are several continental colonies which, in consequence of their position, similarity of climate, soil, productions, and inhabitants, are generally classed with the West Indies. These now demand a brief description to complete our geographical, historical, and ecclesiastical survey of this interesting portion of the globe. The distinction between these two classes of settlements must be carefully borne in mind, however, or we shall be involved in the same error into which many persons have inadvertently fallen. Any respectable schoolboy knows that an island is a tract of land completely encompassed by water, whilst a continent is a larger extent of territory, reaching far away, without being cut off from the regions beyond by the intervening ocean. And yet the colonies which now demand our attention have frequently been spoken of in the house of commons and in other places by gentlemen of professed learning and intelligence as 'islands.' Hence we have heard of 'the island of Honduras' and 'the island of Demerara,' &c., whereas, in fact, the places of which they were speaking were British colonies on the continent of America, but

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classed with the West Indies for the reasons already given. The first of these settlements to which we would call the reader's attention is generally known as—

BRITISH HONDURAS.

From a reference to the map it will be seen that Honduras is situated on the southern portion of the continent of North America, in the province of Yucatan, between the parallels of 17° and 19° N. latitude and 88° to 90° W. longitude. It lies almost due west from Jamaica, at a distance of about a hundred miles. It comprises a considerable portion of an extensive peninsula reaching from the west side of the Bay of Honduras to the sea northward, forming the Bay of Campeachy on the west, and the Bay of Honduras on the east, with a coast line extending about 270 miles, the inland boundaries being ill defined.

The coast of Honduras was discovered by Columbus in the year 1502, but there is some uncertainty as to the time when the first settlement was formed there. At first the country was occasionally resorted to by woodcutters for the purpose of felling, squaring, and exporting mahogany and other valuable timber, for which it has always been famous. The principal place of residence of these pioneers in this branch of industry was a small island, called St. George's Key, about nine miles to the north-east of the present capital of the colony. The first regular settlement of British woodcutters was made at Cape Cartoche by some Jamaica adventurers, whose number increased so rapidly that in a short time they occupied the country as far south as the river Belize, in the Bay of Honduras, and as far west as the island of Triste, in the Bay of Campeachy. The jealousy of the Spaniards was at length aroused by the rapid advancement and apparent prosperity of the English settlers, and the Spanish governor of Campeachy fitted out several expeditions in succession with a view to arrest their progress. In every instance these expeditions

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failed of their object; for the British woodcutters had so increased in numbers and strength that on two occasions (in 1659 and 1678) they turned round upon the Spaniards, pursued them to their settlement, and captured the town of Campeachy without a single cannon, and aided only by the seamen engaged in the trade. Ultimately a treaty of peace was made between Great Britain and Spain, and the English were confirmed in the possession of the territory which they claimed.

On approaching Honduras from the direction of Jamaica the most remarkable feature in the prospect is a vast number of verdant islands with which the magnificent bay is bestudded. Some of these are of considerable extent, fertile, and beautiful, the inhabitants of which are occupied in fishing and in cultivating the ground, which produces fruit and provisions of various kinds. These they turn to good account in their intercourse with one another and with the inhabitants of the mainland. From the seacoast the land of the peninsula rises into a bold and lofty country interspersed with rivers and lagoons in various directions and covered with noble forests. The soil is generally rich and fruitful, especially on the banks of the rivers and margins of the lagoons, where vegetable matter has been deposited for ages. Almost any and every kind of tropical produce might be cultivated with advantage in Honduras with an adequate supply of capital and labour; but hitherto the timber trade has absorbed the attention and energies of the colonists to the neglect of almost everything else, excepting a few minor articles, together with fruit and ground provisions, which are grown in abundance, chiefly for home consumption.

Belize, the capital of the settlement, is situated at the mouth of the river from which it takes its name, and occupies both banks, the two sections of the town being connected by a bridge. This bridge is constructed entirely of wood, and was erected in 1818. It is twenty feet in

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width, and has a span of 220 feet. The dwelling houses, many of which are commodious and elegant structures, are also built of wood, most of them two or three storeys high, with verandahs above and below; and, when neatly painted, they have a very handsome appearance. The streets are regularly formed, the principal ones running north and south, and are intersected by others at right angles. The whole town is embowered in groves and avenues of cocoanut and tamarind trees, which form a cool and pleasant shade in this sultry climate; but it is doubtful whether they contribute to the healthiness of the place, as they somewhat obstruct the free course of the sea breeze.

There are no other towns or villages in British Honduras of sufficient consequence to require a separate notice. Those which are found on the banks of the respective rivers and on the margins of the lagoons are inhabited chiefly by the woodcutters, and are liable to be removed from time to time according to circumstances. There are, however, clearings in the forest here and there where the cultivation of the ground is carried on on a limited scale, and where the residences of the proprietors of the respective plantations are surrounded by the rude huts of their labourers and dependents. There are also on the sea-coast clusters of rude houses inhabited by fishermen, but they are of a very temporary and insignificant character.

The population of British Honduras, which is estimated at 15,000, is, like that of most of the other West Indian colonies, of a very mixed character. It is doubtful whether the Europeans, who are chiefly engaged in mercantile pursuits, exceed 500 in number, the bulk of the inhabitants being black and coloured persons of African descent. It is said that the negroes of this settlement are of a stronger and more robust type than those of any other part of the West Indies; they are consequently well adapted for the

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arduous occupation of woodcutting in which most of them are employed. There is also a small community of Caribs, whose forefathers were transported from St. Vincent's to the island of Ruatan, in Honduras Bay, at the close of the Carib war which prevailed in the first named place in 1798. A few years ago most of these exiles removed to the mainland, with the permission of government, to better their condition; and there they have since spread from Cape Camaron to North Stand Creek, where they have a large and flourishing village about forty miles to the south of Belize. In addition to these a considerable number of American Indians, of different tribes, are found within the boundaries and on the borders of the settlement of Honduras, with a sprinkling of half-castes, as is usually the case in such communities. Some of these speak Mayo and other purely aboriginal languages, whilst others express themselves in a strange *patois* of Spanish or broken English.

All classes of aborigines and settlers in and around Honduras were in a fearful state of moral degradation and spiritual destitution at the commencement of the present century, when they attracted the notice of missionary societies, scarcely anything having been done for them by the government.

The Wesleyan Missionary Society commenced its labours in Honduras in 1825, the Rev. Thomas Wilkinson being the first missionary sent out. He entered upon his work in Belize, the capital of the colony, where all classes of the community gave him a cordial reception and attended his ministry in a manner which was very encouraging. After spending about three months in the town, preaching on the Lord's day and on Wednesday evenings and holding other meetings during the week with acceptance and success, he proceeded into the country on a tour of observation, taking the course of the river for about 150 miles. During this journey the devoted missionary witnessed,

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with deep concern, the deplorable state of ignorance and spiritual destitution in which the logwood and mahogany cutters were living in the interior. He was shocked with the heathenish practices of the negro slaves, and did what he could to teach them the way of salvation.

After his return Mr. Wilkinson continued to prosecute his beloved work with characteristic zeal and diligence. Arrangements were made for the erection of a chapel and mission premises in the capital; but whilst zealously engaged in the discharge of his important ministerial duties and in collecting contributions for the erection of the proposed sanctuary, Mr. Wilkinson was seized with malignant fever, which cut him off on August 20th, 1827, in the thirty-second year of his age and the fifth of his ministry, and the station was left without a missionary.

Mr. Wilkinson's place was supplied by the Rev. Thomas Johnston, who arrived at Belize in the early part of 1828; but, alas! scarcely had he commenced his work when he also was called away by death. This afflictive bereavement was the more keenly felt in consequence of the brightening prospects of the mission and evident adaptation of the missionary's talents to his peculiar sphere of labour. With the aid of a few zealous friends the contemplated chapel had been erected, and the work was in a most promising state when the devoted pastor was removed from his flock. J. Armstrong, Esq., one of the leading friends of the mission, writing to the committee in London under date of July 3rd, 1828, says: 'Mr. Johnston's ministry was eminently successful—he never preached without the chapel being crowded. Persons who had seldom or never before entered a place of worship attended and behaved with the greatest reverence. How mysterious are the dispensations of almighty God! A zealous and faithful minister of Christ cut down in the midst of a career of usefulness! The little flock is again left without a pastor, but we will pray the great Shepherd to protect and watch

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NEGRO FUNERAL IN THE TIME OF SLAVERY.

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over us until another under-shepherd comes to guide us in the way of life.'

The next Wesleyan missionary appointed to the Honduras station was the Rev. W. Wedlock, who entered upon his work in the month of March, 1829. The congregation and members of the little society that had been formed had suffered some loss during the time that they had been left without a minister; but Mr. Wedlock devoted himself with such energy to his work that the cause soon revived and assumed a prosperous and promising aspect. During the three years that this zealous missionary laboured in Honduras a new and more commodious chapel was erected—which was opened on Christmas Day, 1830—the Sunday school was re-organised, the society was largely increased, and many sinners were brought to a saving knowledge of the truth.

Mr. Wedlock was succeeded by the Rev. James Edney, who commenced his labours in 1832 under very favourable circumstances; and thenceforth continued to prosecute them with growing prosperity. Anxious to extend his labours to the scattered settlers along the coast and in the interior, Mr. Edney obtained the loan of a boat, by means of which he was enabled to visit Mullin's River, which lies about twenty miles south of Belize, where he found the people anxious to hear the Gospel. A promising outstation was established at this place, a humble sanctuary erected, and a society formed. He next visited the Carib settlement at Stern Creek, where his labours were so much blessed that he felt called upon to attempt the erection of a chapel and the establishment of a regular outstation there also. In these zealous efforts he succeeded beyond his most sanguine expectations. The sanctuary being finished, it was opened for divine service on March 11th, 1833; a day long to be remembered by the Caribs, just emerging from their long night of heathen darkness, and by others who were favoured to attend the hallowed services.

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The children were also collected for the purpose of being instructed in a day school, of which the missionary's wife took charge, whilst he returned to Belize to pursue his beloved labours among the whites, free persons of colour, and the slaves, who were there employed chiefly as domestic servants. Soon after this the mission was extended to Free Town, where an outstation was formed and a native Church organised; so that Belize became the head of an extensive circuit, the working of which taxed the physical and mental energies of the missionary to the utmost.

Under these circumstances Mr. Edney wrote to the committee earnestly pleading for the appointment of a second missionary; and in 1835 the Rev. Messrs. Greenwood and Jefferies were sent out to Honduras. As the different places could now be better supplied with preaching than formerly the progress of the work was accelerated in a very pleasing manner, the number of Church members being increased and the congregations enlarged. A new outstation was moreover commenced at Boom, on the Belize River, among a people who had previously lived in utter spiritual darkness. At this place a great change was soon effected by the renewing power of the Gospel, fourteen hopeful members being united in Church fellowship and a general reformation taking place among the people. All classes of the community seemed now to look with favour upon the mission and were ready to help it forward in every possible way. Colonel Macdonald kindly placed the government schooner at the disposal of the missionaries to enable them to visit Carib Town and other places along the coast and the islands in the bay. Hence an additional station was commenced on the island of Ruatan, where a chapel was erected and a society was formed of a very promising and hopeful character.

In 1848 the Rev. Messrs. Webster and Collier, the missionaries then occupying the station, gave a very pleasing account of the continued progress of the work. In the

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midst of much sickness and poverty among the people the Lord had been with them, and at the close of the year they were enabled to report an increase of ninety members to the society, after filling up the vacancies occasioned by deaths and removals, &c. At Carib Town the chapel was well filled with attentive hearers, and fourteen Caribs were meeting in class. The day school was improving, and, on the whole, there was ground for encouragement. At Ruatan there were nearly a hundred members in society, and the people, about 1400 in number, were visited by the missionary from Belize as often as possible; but there was at that time no minister of any denomination resident on the island. At Mullin's River the Wesleyan missionaries had obtained permission to hold divine service in the Roman Catholic chapel, there being no priest in the country, and many of the people being willing to join in protestant worship.

In after years, as the result of the zealous efforts of the Rev. Messrs. Fletcher, Webb, Sykes, and others, the work was extended to Corosal, where a number of native Indians and Spanish-speaking creoles were brought under the influence of the Gospel, for whose benefit schools were established and some portions of the Scriptures and the Conference catechism translated into the Mayo language. This was the more pleasing because a few years previously a mission, organised by the society, under the direction of the Rev. James Pilley, for the benefit of the Mosquito Indians, had failed of its object; but now there appeared a fair prospect of extending the blessings of the Gospel among the aboriginal tribes of Central America.

For a length of time the Honduras mission was attached to Jamaica; but as the work expanded each of the principal stations became the head of a circuit, and the whole was organised into a separate district, with its own chairman and general superintendent. According to the last report

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the following statistics represent the numerical strength of the Honduras mission: Number of chapels, 12; other preaching places, 7; missionaries, 3; Church members, 1088; scholars, 1162; attendants on public worship, 3150.

From an early period the Episcopal Church of England and the Presbyterian Church of Scotland had each a minister or two in British Honduras, who laboured chiefly for the benefit of the whites of their respective countries rather than as missionaries to the slaves and free coloured population of the settlement. These, together with the priests of the Church of Rome, were at first largely subsidised by government funds; but in 1873 a law was passed that all ecclesiastical grants should cease from that date with the death of the respective incumbents, leaving each religious denomination to support its own ministers.

In the year 1822 a missionary was sent out to Honduras by the Baptist Missionary Society, and a chapel was erected in Belize. In the course of time a fairly prosperous Baptist Church was organised under the pastoral care of the Rev. A. Henderson. In 1839 the Rev. Mr. Wetherall was sent out to his assistance; but he was seized with illness, and died at sea before reaching his destination. The Baptist mission at Belize has been a great benefit to the people of the town; but we are not aware of its having extended its labours to the negroes in the interior or to the Indians of the adjacent territory. Nor have we been able to obtain statistics of the numerical strength of the Church and schools which have been established in the capital of the colony.

It is pleasant to be able to add that after the failure of the Wesleyan mission to the Mosquito shore, adjacent to British Honduras, the Moravians, with characteristic zeal and diligence, undertook the work. For several years their labours seemed hopeless; but at length they succeeded in winning a few of the degraded aborigines from their

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superstitious practices and in uniting them in Church fellowship. Schools were also established for the instruction of the rising generation and hopes were entertained of permanent success by the blessing of God upon the labours of His servants. The following are the statistics of the mission according to the latest returns: Number of principal stations, 6; missionaries (males and females) 5; native assistants, 2; Church members, 192; attendants on public worship, 843.

BRITISH GUIANA.

Guiana as a whole is described by geographers as an extensive region in the northern portion of South America, and as comprising the whole country between the two great rivers Amazon and Orinoco. Prior to the war between England and France, which commenced in 1793, this vast territory was divided between Portugal, Spain, France, and Holland. In the course of their enterprising efforts to colonise their portion of Guiana, the Dutch formed four settlements; *viz.*, Surinam, Berbice, Demerara, and Essequibo, along the banks of four several rivers of those names. During the general wars which raged at the period alluded to the whole of these settlements surrendered to the British arms and were all held for some time by the English. At the peace of 1814 Surinam was restored to the Dutch, and all the rest were confirmed to England by treaty; and have ever since remained in our possession. Essequibo was united to Demerara in 1785 and Berbice in 1831; since which time the three settlements have been placed under one government, and, in common parlance, have gone by the name of the colony of Demerara; but the proper designation of the entire country is the province of British Guiana.

This portion of the continent of South America, now an integral part of the British empire, comprises a superficial area of not less than 100,000 square miles, with a

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coast line of about 300 miles in extent. It consists of three distinct belts of country. The first, or coast line extends from twenty to thirty miles inland, parallel with the sea. This is a complete level, some portions of which lie several feet below high water mark, and the country is only kept from inundation by means of canals, drains, dams, and sluices, by means of which the salt water is let off when the tide is down. The second, or middle belt of land is from thirty to forty miles in width, behind that already mentioned, commencing with sandhills and extending to the rapids in the respective rivers. The third belt commences at the rapids and extends far away into the interior to the Brazilian boundary, and is described as mountainous and rocky, although generally covered with almost impenetrable forests and jungle.

The interior of British Guiana is described by Schomburge, who travelled extensively in the country, as wild and rugged in the extreme. The forests and swamps are said to be infested with various kinds of wild animals and reptiles, and the trees are of gigantic size and well adapted for building timber and for cabinet purposes. The rivers are large and extensive, but their navigation to any distance into the interior is interrupted by numerous rapids and cataracts. In one of these Mr. Reiss, the companion of Schomburge, lost his life in the month of January, 1838. From a point above the Christmas Falls, in the Berbice River, the expedition crossed the country to the Essequibo, a distance of only nine miles, without crossing the Demerara River; which shows that it must take its rise lower down. The river Corentyn forms the boundary between Dutch and British Guiana, and is described as the most considerable river between the Orinoco and the Amazon. The country is also intersected by numerous creeks, which are tributary to the rivers; and after the annual rains are navigable to a considerable distance inland.

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The cultivation of the land in Demerara, and in British Guiana generally, has been hitherto confined almost exclusively to the first belt of country described above, the soil of which is extremely fertile and well adapted for the growth of the usual articles of tropical produce, including vegetables and fruit of various kinds. In former times cotton was cultivated to a considerable extent, both by Dutch and English colonists; but the encroachments of the sea in many places on the lowlands was found detrimental to the growth of the plant, and its cultivation was at length almost entirely relinquished. Thenceforth the principal articles of export were sugar, rum, and molasses, which are produced in large quantities both for the European and American markets.

The estates or plantations of this colony are laid out in oblong or square blocks, at right angles, with the regularity of garden plots, and are kept with a degree of care and neatness scarcely equalled in any other part of the West Indies. Each property has generally a narrow sea or river frontage, for the convenience of water communication, and extends its narrow length through the entire cultivation so as to have the advantage of the uncleared forest lands behind. The respective plantations are separated from one another by large canals and intersected by numerous drains, which are used, not only to carry off the superfluous water, but also as substitutes for roads, by means of which the produce is conveyed in small flat-bottomed boats, called punts, from the fields to the works for manufacture, and from the works to the ships in the rivers or on the coast, as the case may be. This extensive system of drainage and of inland water communication is rendered necessary by the low, marshy character of the ground; and the construction and repairs of sluices and bridges, with the periodical cleaning of the canals and drains, are serious items in the expenses of a sugar estate in British Guiana. Some compensation is afforded for

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this heavy outlay, however, by the peculiarly rich nature of the soil, which surpasses that of any other colony in the West Indies with which we are acquainted, unless we make an exception in favour of Trinidad. In most of the old islands the ground requires to be well manured for the cultivation of sugar, and the canes have to be replanted at least every three years; but here they grow spontaneously, and may be cut annually for ten or twelve years in succession without either replanting or manuring.

In the rainy season travelling is very dreary and difficult in British Guiana. The roads, being formed of soft earth thrown up from the adjoining drains or canals, are soon cut up, and become deep and miry and almost impassable for horses or wheel vehicles. The bridges which have to be crossed are also numerous, and we have counted as many as a hundred in the space of twenty-five miles. When these are rickety and out of repair, as is sometimes the case, the difficulty of travelling is proportionally increased. A railroad has, however, been constructed of late years to a distance of thirty or forty miles along the western coast of the province, so that travelling in that direction is now much more pleasant and expeditious than formerly.

From the observations already made the reader will not be surprised to hear that the climate of British Guiana is unfriendly to the health of Europeans. The atmosphere is generally more humid than that of the islands, and the *miasma* exhaled from the swampy ground renders the air at certain seasons sensibly impure and offensive. Hence ague and fever are frequently prevalent, and malignant epidemics are not uncommon. Swarms of mosquitoes and other stinging insects are moreover a source of great discomfort and annoyance, especially to strangers. Some Europeans, however, get inured to the climate, and become attached to the country, with all its inconveniences; and the natives are as healthy as those of most other places within the tropics.

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The towns and villages of British Guiana are not very numerous, but they are worthy of a passing notice. Georgetown, the capital of the province, is situated in 6° N. and 52° W. It stands on the western side of the entrance of the Demerara River. This river has a considerable bar of sand or mud at its *embouchure*, and can be entered by large vessels at high water only. The harbour is the mouth of the river itself, and several wooden *stellings*, or jetties, project from the shore, on which passengers and goods are landed. Most of the houses in the town are frame buildings constructed of the native hardwood timber, for which this colony is so famous. They are neatly finished, with verandahs in front; and, when tastefully painted, present a pleasing appearance. There is no stone of any kind to be found in the whole country till we penetrate a considerable distance into the interior; nor has brick making as yet been practised to any considerable extent. Of late years a few good brick buildings have nevertheless been erected in Georgetown, chiefly of imported materials, and others will no doubt follow in course of time. In most of the streets the dwelling houses stand in their own grounds, and are separated from one another by gardens and shrubberies; an arrangement which favours the free circulation of the air and is very conducive to health in this sultry climate.

Nearly in the centre of the city stands an elegant structure, known as the 'Guiana Public Buildings,' which would be a credit to any town in Europe. In its architectural design and external appearance it is beautiful, being built of brick and stuccoed with Roman cement in imitation of freestone. It is so arranged as to provide accommodation for all the public offices of the colony under the same roof, which is a great convenience. A new market house has also been erected, which is an ornament to the town as well as an important accommodation to the inhabitants. Some of the churches and chapels are also

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commodious and elegant buildings, as are also the government house, the military barracks, the prison, and lighthouse. A considerable portion of Georgetown was reduced to ashes by two alarming fires, which occurred in the months of April and July, 1864; but the work of rebuilding was commenced without delay, and the burnt district soon resumed its former appearance. The inhabitants of the capital are estimated at about 35,000, and the population of the whole colony, according to the last census, amounted to 150,000.

New Amsterdam, on the eastern side of the mouth of the Berbice River, is the next town in importance to the capital of the province, and resembles it in many respects. It is, however, much smaller, the number of inhabitants not exceeding 5000. Mahica, Mahicony, and Golden Grove are populous villages of several years' standing; and since the era of emancipation others have sprung up in various directions. Indeed, in this, as in other West India colonies, the number of people required for the cultivation of the respective plantations is so considerable that each estate has its own village for the accommodation of such of the labourers as have not yet been able to provide homes of their own.

These towns, villages, hamlets, and estates are inhabited by different races of people. There are Europeans, comprising English, Scotch, Irish, Dutch, French, and Portuguese; black and coloured persons of African descent, coolies from the East Indies, and a few Chinese. The bulk of the population, however, consists of the descendants of negro slaves originally brought from Africa. On the banks of the rivers and creeks, both within and beyond the boundaries of the colony, there are moreover a few wandering tribes of South American Indians, some of whom occasionally visit the towns and villages almost in a state of nudity.

The inhabitants of British Guiana, of every shade of

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complexion and in every condition of life, were in a state of appalling moral degradation towards the close of the last century, when they first attracted the attention of British philanthropists. Mr. Stephen Grellet, a member of the Society of Friends, in the days of his youth, and before he was decidedly religious, visited Demerara; and the following is his testimony as to the moral condition of the people in 1794: 'It is a place of much dissipation; I do not recollect during the whole time I was there that I saw anything in any one that indicated a feeling of religious sensibility. There was no place of worship, no priest of any kind, except one who had been there a few years, and was a dissolute, drunken man. It was of the Lord's mercy that I and the whole land were not destroyed like Sodom and Gomorrah.'

The agents of the London Missionary Society had the honour of being the first evangelists in this part of the great field. As early as 1808 the zealous and devoted Rev. John Wray was sent out to Demerara at the earnest request of Mr. Post, a pious Dutchman, on whose property, plantation Le Resouvenir, he commenced his missionary labours. The 'Lord of the harvest' greatly blessed these early efforts in the cause of the Redeemer, and a goodly number of poor slaves were made spiritually free by the reception of the Gospel. On his removal to Berbice in 1817 Mr. Wray was succeeded at Le Resouvenir by the Rev. John Smith, who was sent out from England to occupy the vacant station. Mr. Smith, assisted by his devoted wife, laboured for some time with a cheering measure of success. At length, however, in 1823, this mission and its zealous pastor were involved in deep affliction and trouble by reason of an insurrection which broke out among the negroes all along this part of the coast. The planters and the government authorities sought to attach blame to the unoffending missionary, as if he could have had any interest in exciting the slaves to rebellion·

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Mr. Smith was accordingly arrested as a suspected person, dragged to prison, and his papers and private journals were seized by his enemies with the hope of finding some ground of accusation against him. He was tried by a court-martial, pronounced guilty, and sentenced to death. The sentence of the court was referred home for his majesty's decision, and the king, well aware of the animus of the West India aristocracy at that time, was pleased to remit the same, but required the missionary to quit for ever the scene of his beloved labours. The despatches containing the royal mandate were sent out with all possible speed, but before they reached Demerara Mr. Smith had sunk, beneath the accumulated weight of his troubles and cruel treatment, a martyr in the cause of truth. He died in prison, deeply regretted by his friends and brethren, and his redeemed and sanctified spirit ascended to that place where 'the wicked cease from troubling, and the weary are at rest.'

Nothing daunted by these and other adverse circumstances, the London Missionary Society continued to send out reinforcements of labourers to strengthen their missions in British Guiana and to extend the work as new openings presented themselves. An important station was established in Georgetown, which ultimately became an independent Congregational Church, under the pastoral care of the Rev. Mr. Ketley; and additional stations were planted in Berbice and at various points along the coasts of Demerara and Essequibo. According to the last report the London Missionary Society had in British Guiana six principal stations, fourteen outstations, five missionaries, 2668 Church members, 1656 scholars in the mission schools, and 7820 attendants on public worship.

The Church Missionary Society has for several years had some interesting stations among the Indians on the banks of the Upper Essequibo, and the results of the

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labours of their respective agents, both European and native, have been as successful as could well be expected, considering the numerous difficulties with which they have had to contend. Some serious casualties have at different times occurred in connection with this mission, including the loss by drowning of a missionary and his family, in 1881, when shooting one of the rapids, which are so numerous and so dangerous on some of the branches of this river. We have been unable to obtain reliable returns of the numerical strength of this mission, but we know that several stations with their places of worship and schools have been established. Nor must we omit to notice the praiseworthy efforts of the Moravian missionaries among the Indians of the interior of British Guiana farther to the south, although the returns are so imperfect that we have only been able to learn the fact that 2000 hearers attend their instructions.

The Society for the Propagation of the Gospel in Foreign Parts also sent missionaries to British Guiana several years ago to labour among the negro population and others; and they report four principal stations, occupied by four clergymen, with 850 Church members and 4308 attendants on public worship. The same earnest body of Christian workers have also established two stations for the benefit of the East Indian coolies, who have been introduced into the colony of late years by thousands; and they report upwards of 100 converts to the faith of the Gospel.

In addition to these agencies there have always been a goodly number of ministers of the Episcopal Church of England and the Presbyterian Churches of Scotland in British Guiana to minister to their respective adherents, with an ample supply of Roman Catholic priests and bishops. Formerly there were also a few ministers of the Dutch Reformed Church to attend to the small number of Hollanders who still adhered to the religion of their

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fathers, but these have now nearly all given place to English or Scotch clergymen.

The Wesleyan Missionary Society did not succeed in establishing a permanent mission in British Guiana till the year 1815, a former attempt in 1805 having been frustrated by the expulsion from the colony of the Rev. J. Hawkshaw by the governor. Previous to that period the efforts of the society had been chiefly directed to those parts of the West Indies where the call was more imperative in consequence of the total lack of evangelical labourers. But the vast province now under review presented such a wide field of operation that there seemed to be ample room for all, and the Wesleyans at length arranged to take their share of the important work of evangelizing the inhabitants. Although the next attempt to introduce Methodism into British Guiana proved more successful, it was not without many difficulties and some opposition that the Rev. T. Talboys, the first missionary, prosecuted his labours. At one time his house was surrounded by a mob and his life was in danger; but Divine providence interposed for his deliverance, and he persevered in his work, the Lord blessing his zealous efforts to win souls for Christ. The missionary was nobly assisted in establishing the mission by Mr. William Claxton and Mr. William Powell, two respectable and intelligent free men of colour, who had come from the island of Nevis a few years before, where they had been brought to a saving knowledge of the truth through the instrumentality of the Wesleyan missionaries stationed there.

In 1817 Mr. Talboys was succeeded by the Rev. John Mortier, a man of quiet zeal, great judgment, and conciliatory manners, and well adapted for the difficult times in which he was called to exercise his ministry. The jealous attitude of the government and the opposition of the planters to the religious instruction of their slaves continued nevertheless; and it was with considerable difficulty

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that the missionaries prosecuted their labours. For some time no meetings for worship were allowed to be held after sunset, nor could a prayer-meeting or class-meeting be held in the absence of the minister, under the pretext that the negroes might plot schemes of rebellion. To show how perfectly groundless were these suspicions, it may be stated that, when an insurrection unhappily did occur in 1823, not a single member of the Wesleyan Society was implicated or concerned in it in any way whatever, all having proved obedient and loyal to their owners and to the government.

But this interesting mission at an early period of its history was marked, not only by difficulties arising from the hostile spirit of the colonists, but also by hindrances connected with the trying character of the climate. Often were the missionaries who were sent out from time to time laid aside by illness; and on one occasion two were smitten down by malignant fever, and finished their earthly course within a day or two of each other. The Rev. Mr. Ames died at Mahica, a new station which had been established on the east coast, on November 1st, 1821; and the Rev. Mr. Bellamy expired in Georgetown on the 2nd of the same month. Thus the people on both stations were left, as sheep having no shepherd, till the arrival of the Rev. W. J. Shrewsbury from Barbadoes, who was promptly sent to supply the vacancy pending the appointment of brethren from England.

It is a pleasing fact, however, that, notwithstanding every difficulty, the Wesleyan mission to Demerara continued to prosper. Under the zealous labours of the Rev. Messrs. Mortier, Cheeswright, Edmondson, Rayner, Vigis, Hornabrook, and others, who were in succession appointed to labour there, hundreds of poor negroes were converted and gathered into the fold of Christ, who will no doubt be their joy and the crown of their rejoicing in the day of the Lord. When the dark cloud of persecution had in a

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measure passed over, chapels were re-erected in Georgetown, both at Werk-en-Rust and Kingston; and ere long a new station was established at Mahica, where premises were purchased and fitted up as a place of worship and mission house, and an extensive circuit was formed, with outposts at Mahicony and other places. Sabbath schools were also established at each station for the instruction of both children and adults, and the mission assumed a prosperous and promising aspect.

Such was the improved state of things in 1834, when the present writer received an appointment as a missionary to British Guiana; and a fair prospect of still greater good was presented, notwithstanding the jealousies which evidently existed in many quarters. The act of emancipation had just been passed by the imperial parliament, and various opinions existed as to the effects which would be produced by the approaching change in the social condition of the negroes, who formed the bulk of our congregations as well as of the population of the colony. As Christian missionaries, we had faith in the working of freedom if a fair trial should be given to it; and our best energies were directed to the preparation of the slaves for the precious boon. Our congregations in Georgetown were large and attentive, and both by our preaching and catechetical instruction we endeavoured to enlighten and elevate the people, and to bring them to a saving knowledge of the truth. For this purpose we, not only laboured incessantly on the sabbath and week day evenings, but on two or three mornings a week held religious services at five o'clock, which the poor slaves attended in large numbers before they went out to their work.

On August 1st, 1834, the act of emancipation, passed in the previous year, came into operation, and considerable excitement prevailed throughout the colony. Divine service was held, by recommendation of the governor, in all the churches and chapels; and we endeavoured to impress

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upon the minds of our people such lessons of piety, economy, and industry as their altered circumstances seemed to require. The majority of the people hailed the dawn of freedom with gratitude and joy, notwithstanding some unwelcome conditions with which it was trammelled; for it must be remembered that only children of seven years of age and under became entirely free at the date alluded to. Adults were required to serve an *apprenticeship* of four or six years, according to the respective classes to which they belonged.

The system of apprenticeship was vexatious and annoying, as well as puzzling to those most intimately concerned in it. The bitter fruits of this arrangement soon began to appear. In those localities where the people had been well instructed by the missionaries and their assistants they were obedient, passive, and peaceful; but where they had been pretty much left to themselves they were restless and suspicious. This was especially the case on the eastern coast, where a considerable number of negroes refused to return to work after the holidays of August 1st, being under some misapprehension as to the conditions of their freedom.

When the excitement had in a measure subsided, and the negroes had returned to their accustomed duties after the holidays which were allowed them during the week following August 1st, we proceeded with our missionary labours as before; and a cheering measure of prosperity crowned our efforts. The progress of the Wesleyan mission in British Guiana was still more rapid and extensive in after years, when the difficulties connected with slavery and the apprenticeship had passed away and entire freedom was realised in all its blessedness. Under the earnest ministry of the Rev. Messrs. Hudson, Binks, Bickford, Banfield, Padgham, Hurd, and many other zealous and devoted missionaries, who were appointed to labour in the colony from time to time, multitudes of sinners

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were brought to a saving knowledge of the truth and united in Church fellowship on the respective stations which were formed in various parts of the province. A new mission house and a commodious chapel were built at Werk-en-Rust, the station being henceforth known as 'Trinity.' Kingston was greatly improved, and Mahica became an important rural circuit. New stations were also established in Berbice and Essequibo, as well as at Golden Grove, Victoria, Good Fortune, and other places, where the newly emancipated slaves had settled in free villages in considerable numbers. A mission was moreover organised for the benefit of East India coolies, who were imported in considerable numbers to supply the alleged lack of field labourers after emancipation, and sabbath and week day schools were opened in various places and conducted with pleasing results.

It would occupy too much space to enter further into details concerning this important and interesting mission. It must suffice to say that the Wesleyan British Guiana District for success and prosperity, both in its ecclesiastical and educational departments, will compare favourably with that of any other in the West Indies. The following statistics will show its numerical strength according to the last report: Number of chapels, 34; other preaching places, 38; missionaries, 12; Church members, 3937; scholars in the mission schools, 4254; attendants on public worship, 23,680.

DUTCH GUIANA.

That portion of the continent of South America known as Dutch Guiana is comprised between the Corentyn River on the west, separating it from British Guiana, and the Maroni River on the east, which separates it from French Guiana. It is bounded on the north by the Atlantic and on the south by a line running east and west from the sources of the Maroni, along the Sierra Tumucuraque,

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which separates it from Brazilian territory. It lies between the parallels of 2° and 6° N. latitude and the meridians of 54° and 56° W. longitude. The superficial area of the entire colony is estimated at 38,000 square miles, most of which still remains in its primitive wilderness state.

In its soil, climate, and topographical aspect this extensive territory resembles British Guiana and the neighbouring portions of the South American continent, and does not, therefore, call for an extended separate description. The country for some distance inland from the sea is low and swampy and devoid of interesting scenery; but far away in the interior the land rises to a considerable elevation, with towering mountains in the background. A large portion of this extensive region presents to the view of the traveller the appearance of almost impenetrable and interminable forests; but the comparatively small portion of it which has been cleared and brought under cultivation has been found well adapted for the growth of the ordinary articles of tropical produce, such as sugar, rum, molasses, cotton, indigo, rice, cocoa, coffee, and fruits and vegetables of various kinds.

Dutch Guiana is watered by numerous rivers, all of which flow in a northerly direction from the mountains in which they take their rise and wend their way towards the Atlantic. The principal of these rivers is the Surinam, which intersects the central part of the country, having a course of 300 miles. The head branches of this river are known as the Arecouenen, the Arrametten, and the Ercviny. The rivers Maratica, Niqueri, Cupanama, and Suramaca all flow into the Atlantic, between the Corentyn and the Surinam, and water an extensive and fertile region. The Taponahony and Murucina are branches of the Maroni.

The capital of the colony is Paramaribo, a considerable town, which stands on the left bank of the Surinam River, about six miles from its mouth, in 5° N. and 55° W.,

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with a population of about 20,000. It is regularly built in an oblong square; and its streets, which are perfectly straight and lined with neat timber built houses of two or three storeys high, are bordered with orange, shaddock, tamarind, and lemon trees, which give a cool and pleasant appearance to the place. In addition to the government offices and courthouse, the town contains several good buildings, including two or three places of worship and a large hospital. Paramaribo is the commercial mart of the whole colony, and possesses a fine roadstead for shipping in the river, which is upwards of a mile wide opposite the town. In 1820 the place was totally destroyed by fire, but in the course of a few years the houses were rebuilt in a more substantial manner than before; and it soon resumed its wonted neat and elegant appearance.

The population of Dutch Guiana, amounting in the aggregate to about 60,000, is of the same mixed character as that which is found in most other West India settlements. There are a considerable number of Hollanders, originally from Europe, and their descendants, and the usual proportion of half-castes or other coloured persons. But the bulk of the inhabitants here, as elsewhere in the West Indies, consists of negroes brought from Africa as slaves and their descendants. Long before the era of emancipation by legal enactment a large number of these slaves revolted against their masters, threw off their yoke of bondage, and fled to the forest in the interior, where they established themselves as a free community of blacks, with a certain kind of government administered by chiefs or headmen of their own choosing. Various attempts were made at different times to bring these runaways once more under the control of their former masters, but it was all in vain; they preferred the wild freedom which they had achieved, cultivating their own grounds in the wilderness and never mixing much with other classes of the population. Besides these there are in Dutch Guiana and

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the neighbourhood several small tribes of South American Indians and half-castes, the aborigines of the country and their descendants, who intermix with the people of the colony to a considerable extent for the purpose of traffic, and who are becoming more and more identified with other classes who acknowledge colonial rule. A few coolies from the East Indies have also been introduced by the planters of late years, who have brought with them their superstitious and idolatrous practices.

For the spiritual enlightenment and moral improvement of this strangely mixed population comparatively little has yet been done either by the colonial government or other parties. From the commencement of the settlement Paramaribo, the capital, was supplied with Dutch ministers of the Lutheran or Reformed Churches; but these were intended to provide religious instruction and the means of grace for the government officials, European merchants, and other respectable white persons only. The free coloured classes, the negro slaves, and the aboriginal Indians were left entirely unprovided for; and, according to the testimony of the most reliable authorities, they were in a deplorably ignorant and neglected condition.

Towards the middle of the last century the degraded state of these poor outcasts attracted the attention of the agents of the Moravian Missionary Society, who had failed in their attempt to establish a mission in Berbice. About the year 1740 the first effort was made by this worthy body to introduce the Gospel to the black and coloured people of Dutch Guiana; but this attempt proved a failure owing to the prejudices and opposition of the government and the planters to the religious instruction of the slaves. The next attempt was made in 1754, when two Moravian missionaries were sent to Paramaribo to see if the way was any more open for them to commence their labours. Being favoured and patronised by a few benevolent colonists, they so far succeeded as to obtain a grant of land from

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government on the banks of the Surinam, where they established a station in 1757, to which they gave the name of Sharon.

To this the first Moravian mission station in Dutch Guiana there came a number of Indians from Pilgerhut, in Berbice, a place which the missionaries had previously occupied, but which they had been obliged to abandon. Several of the free negroes who had cast off the yoke of slavery and fled from their masters, in the manner already mentioned, also ventured to emerge from their forest retreat and place themselves under the instructions of the pale-faced strangers. These, however, after a while left the station in a body, being ill at ease in the company of the Indians, who could claim fifty florins as a reward for every fugitive they captured and restored to his owner. The missionaries continued to labour under many trials and difficulties, with scarcely any visible fruit, till 1761, when Sharon was attacked and laid waste by a band of renegade negroes. In the scuffle Mr. Odenwald, one of the brethren, was wounded in the arm by a musket ball. When the negroes set fire to the buildings as many of the residents as could do so fled to the woods; and on returning to the desolated station when the ruffians were gone, they found the wounded missionary weak and languid from loss of blood, whom they nursed and nourished as best they could, resuming their labours with commendable perseverance and courage.

The subsequent history of the Moravian mission to Dutch Guiana is of a very chequered character; but our limited space forbids any attempt to pursue it in all its details. It must, therefore, suffice to say that stations were established at different points on the banks of the principal rivers, which received the names of Ephraim, Werk-en-Rust, Liliendal, Annaszorg, Charlottenburg, Catherine Sophia, Heerendyk, Salam, and New Bambey. Some of these stations were repeatedly relinquished from various

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adverse circumstances, and as often re-occupied by the heroic missionaries when the way was opened from time to time for them to resume their self-denying labours. It is most affecting to note how often their ranks were thinned by sickness and death, and yet the mission was as frequently reinforced by new arrivals, notwithstanding the fact that for many years the work was most discouraging by reason of the lack of adequate results.

At length when peace was made between the colony and the renegade negroes in the woods, and the act of emancipation passed in Holland took effect, in the freedom of the slaves, the Moravian missionaries at Surinam were favoured with success on a scale which they had never witnessed before, both among the negroes and the Indians, on all the stations which they occupied in various parts of the colony. According to the last report the following statistics represent the present numerical strength of the mission: Number of principal stations, 13; European missionaries (males and females), 31; native assistants, 2; lay agents, 419; Church members, 4855; mission schools, 22; attendants on public worship, 23,703.

FRENCH GUIANA.

The portion of South America claimed and partially occupied by the French is bounded on the west by the river Maroni, which separates it from Dutch Guiana; on the north and east by the Atlantic; and on the south by the Oyapok and the Sierra Tumucuraque. It has an area of 27,560 square miles within the limits just mentioned; but if the French claim, put forth some time ago, to have the frontier extended to the Vincent-Pinzon River, on the south-east, be admitted, the area may be estimated at about one third more. The general aspect of the country differs little from that of British and Dutch Guiana, already described, with the exception of the portion bordering on the southern frontier, which rises into hills and mountains

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of considerable altitude, whilst the rest of the colony, especially on the seacoast, is level and, in some places, low and swampy.

Nor do the soil and climate of French Guiana differ materially from those of the neighbouring provinces. The land is everywhere well adapted for the growth of the usual articles of tropical produce. Here, as in most other colonies in the West Indies, the items of export include sugar, rum, molasses, cotton, coffee, cocoa, annotta, and pepper. Vegetables and fruits of various kinds are also cultivated in abundance, chiefly for home consumption. Only a comparatively small portion of the territory described has as yet been cleared and cultivated, extensive tracts of rich virgin land in the interior being still covered with primeval forests, which have never yet been penetrated by the enterprising colonists.

The capital of French Guiana is Cayenne, a town, with a population of about 6000, which is situated on a small island, bearing the same name, at the mouth of the principal river of the colony, which is also called the Cayenne, in 44° N. and 52° W. The island is low and swampy, and consequently unhealthy. As it is only separated from the mainland by a branch of the river, which at this point often rises to a considerable altitude, it has been matter of surprise to visitors that a more eligible and salubrious site was not chosen for the capital of the colony. The town of Cayenne stands close to the sea, and, like most others in this part of the world, it is built of wood, the houses varying considerably in their character and appearance. The older part of the town consists of a few badly constructed buildings, surrounded by a swampy moat, and by crumbling walls, which form a sort of irregular hexagon. The fort is of earth, and is tolerably strong towards the sea, especially as ships cannot approach within cannon shot of it for want of sufficient depth of water. Ships drawing more than fifteen feet of water are obliged to anchor at a distance of

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about six miles from the town. The navigation of the coast in this neighbourhood is generally intricate and dangerous on account of the shoals and flats, which are numerous; and there is not a single good harbour on the whole coast except in the mouth of the river close to the island itself. A new town has recently been built on the neighbouring savannah, and is separated from the old one merely by a deep ditch. This, which is the more considerable of the two, is regularly built, has wide streets, admitting the free access and circulation of the air, and contains some elegant houses. The population of the town is said to amount to about 6000.

The population of French Guiana, which is estimated at 25,000, is of a more heterogeneous and mixed character than almost any other colony in the West Indies. It consists of the original French settlers and their descendants; negroes whose forefathers were brought from Africa as poor slaves; the usual complement of half-caste creoles and other coloured people; a number of French and Swiss colonists who emigrated to this country in 1824; and a number of Chinese and Malays, who were imported a few years before, to say nothing of the wandering tribes of South American Indians, which are constantly hovering on the borders or living within the boundaries of the colony. Cayenne was formerly the place to which convicts were sent from France to endure penal servitude; but of late years this practice has been discontinued, more appropriate convict settlements having been established in some of the islands occupied by the French in the South Seas.

We have but scanty information as to the time when, and the circumstances under which, the French first established themselves in this part of the South American continent. Nor do we know much as to what has been done by the colonial government or other parties to provide the means of religious instruction and opportunities of divine worship for the colonists. So far as we know,

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Roman Catholicism is the only form of religion which exists in the country, and we have reason to believe that even this is of a very low type. There are in the capital of the colony and in some country districts a fair supply of places of worship and of Romish priests; but both priests and people are amazingly ignorant and extremely superstitious. Saints' days in abundance are observed as public holidays, and festivals, carnivals, processions, and revellings of various kinds perpetually occupy the attention of the people, to the exclusion of educational advancement or serious thoughts in reference to practical and experimental religion.

The zealous and devoted Moravian missionaries who have long laboured in the neighbouring colony would no doubt have gladly extended their operations to French Guiana had the way been open; but till very recently religious liberty was a thing unknown in the colonies of France, and even now the jealousy and hostile influence of the Romish priesthood are such as to practically shut the door against any efforts which might be made by missionary societies to evangelize the deeply degraded and mixed population of this country, among whom semi-infidelity and popish superstition reign supreme. Since the abolition of slavery by the imperial government public sentiment as to religious liberty and Christian morality has apparently improved somewhat; and if the way should open for the Paris Evangelical Missionary Society or some kindred institution to commence operations in this and other French colonies which greatly need the pure light of the Gospel, Christian people of every denomination would rejoice exceedingly and wish for the devoted labourers success in the name of the Lord.

CONCLUSION.

After the brief and hasty survey which we have taken of the British and other European colonies of the West

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Indies, it only remains for us in conclusion to glance at their probable future and to point out the means by which their temporal and spiritual prosperity may be best promoted.

Having been so long accustomed to the system of slavery, the West India planters keenly felt the change in their position which was brought about by the act of emancipation; and for some time after the advent of freedom they laboured under difficulties and disadvantages for which they were but ill prepared by their previous training and experience. Their difficulties were increased by the unwise legislation of the imperial parliament, which permitted the introduction of slave grown sugar from Spanish colonies and other countries on equal terms with that which was the produce of free labour. Hence it required some time for the proprietors of sugar estates in the British colonies to become accustomed to the new *régime* and to contend with this unequal competition. From the experience of the past few years, as the free labourers are willing to work for very moderate wages, we have reason to hope that the planters will be able to prosecute their respective avocations with comfort and profit and that the future of our West India colonies, even in an agricultural and commercial sense, will be that of progress and prosperity, the principal difficulties of the past being now in a measure overcome.

As to the population generally, which consists so largely of the respectable and intelligent class of coloured persons, who were always free, and of the descendants of emancipated slaves, we may say that we have sanguine hopes of their future happiness and prosperity. We are aware that feelings of disappointment have been expressed in some quarters that they have not made a better use of their privileges and advanced more rapidly in the march of social improvement; but we must remember that a comparatively short time has elapsed since they were fully

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enfranchised. The evils resulting from the long, dark, and gloomy night of bondage, cruelty, and oppression to which as a people they had been subjected could not be overcome in a day. Any one practically acquainted with West India affairs must candidly admit that the black and coloured people of our colonies who have been favoured with the fostering care and unwearied instructions of Christian missionaries and teachers have made fair progress in civilisation, education, and religious and general knowledge since the great change occurred in their social condition, and they were elevated to the position of men and brethren.

Much, however, yet remains to be done by the genuine friends of the African race before they can become independent of external help. The people of the West Indies must not be summarily and suddenly cast upon their own resources. What they have already done in the way of self-support in regard to their schools and native churches amply illustrates their capabilities when fully developed. But they must be generously assisted by the missionary societies and the Christian philanthropists of England a little longer. More institutions must be established for the training of native ministers and teachers, weak stations must still be succoured, and a generous sympathy must still be extended towards a people who in times past have suffered so much at the hands of the white man. Then they will become a pious, devoted, and energetic race of professing Christians living and working for God and heaven. And from the West Indies may go forth messengers of mercy to the dark continent of Africa, and the word of prophecy may yet be fulfilled and the time come when as a nation

'ETHIOPIA SHALL STRETCH OUT HER HANDS UNTO GOD.'

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